

English Translations of Dzogchen Atiyoga Texts

*Kunjed Gyalpo Series*

## **Ornament of the State of Samantabhadra**

Commentary on the  
*All-Creating King*  
*Pure Perfect Presence*  
*Great Perfection of All Phenomena*

### **Volume Five**

Chapters 58-69 of the *kam byed rgyal po*

Written in Tibetan by Khenpo Zhenphen Öser

Translated into English by Jim Valby



Pure Perfect Presence, through sound, light and rays, manifests all phenomena of the universe. The universe is already primordially enlightened as the non-dual state of compassionate energy and empty wisdom. Primordial liberation is not produced by antidotes, trainings, purifications or transformations. Pure Perfect Presence manifests teachers and teachings which correspond to the interests and capacities of students in different times and places. Practitioners create the fatal obstacle of dualism by struggling with different methods to produce enlightenment. Practitioners deviate from the direct experience of all-pervasive limitless dzogchen by taking refuge in views, meditations, initiations, mandalas, samayas, behavior, paths, levels, subtle teachings and sacred activities. Realization of unfabricated freedom beyond concepts and activities arises through total relaxation in the dzogchen transmission of Pure Perfect Presence.

The fundamental tantra of Dzogchen Semde, *Kunjed Gyalpo*, was re-transmitted on this planet by Guru Garab Dorje a few hundred years after Buddha Shakyamuni's parinirvana. The tantra directly explains instantaneous primordial enlightenment beyond cause and effect. The twentieth century Tibetan abbot, Khenpo Zhenphen Öser, wrote this commentary named *Ornament of the State of Samantabhadra*. With 2400 Tibetan folios, the commentary explains all 84 chapters of the Kunjed Gyalpo. Volume Five of the Kunjed Gyalpo Series includes the root text and commentary on chapters 58-69.

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Volume Two of the *Kunjed Gyalpo* Series (ISBN number 978-0-9822854-1-1) contains the root text and commentary on chapters 11-29.

Volume Three of the *Kunjed Gyalpo* Series (ISBN number 978-0-9822854-2-8) contains the root text and commentary on chapters 30-40.

Volume Four of the *Kunjed Gyalpo* Series (ISBN number 978-0-9822854-3-5) contains the root text and commentary on chapters 41-57.

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..... Next Volumes in *Kunjed Gyalpo* Series

Chapters 70-84 (volume 6)

Longchenpa's *Kunjed Düdön* and *Rinchen Druwo* (volume 7)

*Kunjed Gyalpo* Root Text with Tibetan Critical Edition (volume 8)

In the fourteenth century AD Longchenpa (1308-1363) wrote down the history of early dzogchen masters who lived from about the third century BC to the ninth century AD.<sup>1</sup> His book explains that Garab Dorje was born to a Buddhist nun in the Dhanakosha region of the country named Oddiyana about 360 years after Buddha Shakyamuni's death. Garab Dorje received dzogchen teachings, including the *Kunjed Gyalpo*, in pure visions. His principal disciple, Manjushrimitra, was born near Budhgaya in India. For 75 years Manjushrimitra studied and practiced with Garab Dorje. When Garab Dorje manifested the rainbow body, Manjushrimitra received his final teaching about primordial knowledge in Garab Dorje's three statements: direct introduction, transcendence of all doubts, and continuation in knowledge. Based upon these three statements, Manjushrimitra divided dzogchen teachings into three sections: *semde*, *longde*, and *Upadesha*.

Longchenpa lists the twenty-one principal dzogchen *semde* texts in his auto-commentary on his *Chöying Dzöd*. Book #19, the *Kunjed Gyalpo*, is the fundamental root text of dzogchen *semde*. The 2400 page commentary<sup>2</sup> on the *Kunjed Gyalpo* named *Ornament of the State of Samantabhadra: Commentary on The All-Creating King, Pure Perfect Presence, Great Perfection of All Phenomena*<sup>3</sup> was begun by the 19th century Khenpo Thubten Pema Rabgye<sup>4</sup> with his student, Khenpo Zhenphen Öser,<sup>5</sup> who completed the text after his teacher's death. These scholar-practitioners were knowledgeable about early dzogchen texts translated into Tibetan by Vairochana. They often quote Rongzompa (1012-1088) and Longchenpa. The texts quoted by the authors are listed on pages 390-391.

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<sup>1</sup> *Great History of the Innermost Essence of Dzogchen (Dzogchen Nyingthig Logyü Chenmo)*, which is found in Volume 9 of the *Nyingthig Yazhi*.

<sup>2</sup> The commentary appears in volumes 4010 and 4011 of section W25983, available as Adobe-readable PDF files from the Tibetan Buddhist Resource Center (TBRC) founded by Gene Smith.

<sup>3</sup> *chos thams cad rdzogs pa chen po byang chub kyi sems kun byed rgyal po'i 'grel pa kun bzang dgongs rgyan zhes bya ba bzhugs so*.

<sup>4</sup> Thubten Pema Rabgye (thub bstan pad ma rab rgyas) is person P2DB4992 in the TBRC digital library. His seat was TBRC place G3953, which is mo tshwa dgon (ser shul rdzong) in the autonomous prefecture located in Sichuan province.

<sup>5</sup> mkhan po gzhan phan 'od zer is person P2DB5991 in the TBRC digital library. His seat was also ser shul rdzong, and this commentary is his only known composition.

Eight volumes are planned for this series on the *Kunjed Gyalpo* and its commentary. Like Volumes One through Four, Volume Five, this current volume, has two parts. Part I contains the English translation from Tibetan of chapters fifty-eight to sixty-nine of the *Kunjed Gyalpo*, without footnotes.<sup>6</sup>

Part II contains the English translation<sup>7</sup> from Tibetan of the commentary on chapters fifty-eight to sixty-nine, written by Khenpo Zhenphen Öser, with footnotes. (r) indicates my translation of the root text, which always appears in bold print before each section of the commentary. When Khenpo Zhenphen Öser explains each word from the root text, he puts a small circle under the word. In my English translation of the commentary, I indicate that word by using **bold** print. The appearance of [452], for example, in the translation of the commentary indicates the approximate beginning of folio number 452 in the Tibetan commentary. The appearance of (p29), for example, in the translation of the commentary indicates the page number where the listed topic is later discussed in the English translation.

Volume Six will contain chapters seventy to eighty-four. Volume Seven will contain Longchenpa's special commentaries on the *Kunjed Gyalpo* named *Kunjed Düdön* and *Rinchen Druwo*. Volume Eight will contain the complete English translation of the root text, chapters 1-84, together with the Tibetan critical edition.

Pages 66-67 of Volume One explain how *Kunjed Gyalpo* is the primordial teacher and Sattvavajra is the primordial student. Their dialogue is the basic structure of our text. *Kunjed Gyalpo* and Sattvavajra are not gods, but are symbols for different aspects of our primordial enlightenment. *Kunjed Gyalpo* is our timeless Pure Perfect Presence beyond cause and effect. Sattvavajra is our ordinary analytical-judgmental presence inside time which depends upon cause and effect.

A perfect student must work correctly with the pure threefold dzogchen transmission of a perfect master to concretely remain in the knowledge of primordial enlightenment explained in the *Kunjed Gyalpo*.

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<sup>6</sup> *Kunjed Gyalpo* editions used to prepare this translation include: snga 'gyur bka' ma shin tu rgyas pa, folios 6-285 of volume 3935 of TBRC W25983; mtshams brag, folios 1-198 of volume 604 of TBRC W21521; mkhyen brtse (gting skyed), folios 1-186 of volume 1757 of TBRC W21518; bai ro'i rgyud 'bum, folios 383-435 of Volume 1; sde dge, folios 1-170; sgang steng, folios 1a to 93b.

<sup>7</sup> The root text and commentary were translated from Tibetan into English by Jim Valby, PO Box 235, Shelburne Falls, MA 01370, USA.

## Part I - Root Text

Translation of the *Kunjed Gyalpo*

*All-Creating King*  
*Pure Perfect Presence*  
*Great Perfection of All Phenomena*

Volume One contains the translation of chapters 1-10.

Volume Two contains the translation of chapters 11-29.

Volume Three contains the translation of chapters 30-40.

Volume Four contains the translation of chapters 41-57.

Volume Five contains the translation of chapters 58-69, as follows:

### **Chapter 58 - Introduction to Understanding (*Prajña*)**

Then the All-Creating King, Pure Perfect Presence, remained without speaking in the understanding of unborn self-originated wisdom.

Then Sattvavajra, the supreme (disciple), spoke the following. "Hey, Teacher of teachers, All-Creating King. You have completed the elegant explanation of the (fifty-seven) concise teachings. How do you understand the three teachers? How do you understand the three teachings? How do you understand the essence of retinues, places and times? Please thoroughly explain to us how you understand the meaning." Thus he requested.

Then the All-Creating King, Pure Perfect Presence, taught this root tantra supplement named 'Explanation of Understanding'.

"Hey Sattvavajra! Listen correctly to this principle. The three kaya teachers who manifest from me, the Teacher of teachers, the All-Creating King, teach (provisional teachings) to help educate specific (disciples). Each of their understandings is a specific combination of teacher, place, retinue, and teaching. None of these (combinations) is the understanding of my all-creating state.

"Hey! How do I, the all-creating teacher, explain the principle of understanding (phenomena)? My state is the unborn essence. All phenomena which manifest from my state are understood to be self-originated (wisdom) in unborn space.

"Hey Mahasattva! Now listen carefully. I understand that my state is unborn. I understand that the three teachers are unborn. I understand that the three teachings are unborn. I understand that retinues, places and times are unborn. I understand that past buddhas



are unborn. I understand that present buddhas are unborn. I understand that future buddhas will be unborn.

"Hey Sattvavajra! You should understand in the same way that I, the All-Creating Teacher, understand.

"If you, Sattvavajra, do not understand in my way, you will not understand the essence of me, the All-Creator. If you do not understand my essence, you will not understand the Ten Natures of the Source. When you are confused about the state of the Ten Natures, how can you understand the ten transmissions which cannot be cultivated?

"Hey! In the same way that I explain phenomena, you, Sattvavajra, should also understand. Understand that my essence is unborn. Understand that the essence of everything is unborn. Understand that the three teachers are unborn. Understand that the three teachings are unborn. Understand that retinues, places and times are unborn. Understand that buddhas of the three times are unborn. Understand that sentient beings of the six lokas are unborn. Understand that the five elements - earth, water, fire, air and space - are unborn. Understand that the three realms and three worlds are unborn. Understand that the five sense pleasures and five sense objects are unborn.

"In conclusion, understand that all phenomena are the state of Pure Perfect Presence, that Pure Perfect Presence is the state of the All-Creating King, and that the All-Creating King is unborn.

"The root of all phenomena is my all-creating state. When you understand that my state is unborn space, you will understand that everything is unborn space." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the fifty-eighth chapter, which explains the *Introduction to Understanding (Prajña)*.

## Chapter 59 - *View beyond Cultivation*

Then the All-Creating King, Pure Perfect Presence, taught (how to) understand the view beyond cultivation.

"Hey Sattvavajra! Clearly understand now. The all-creating root of all phenomena does not exist as (a duality of) viewed (object) and viewing (subject). Anyone who understands this unviewable Source understands my all-creating essence.

"Hey! All phenomena, however they appear, always abide as unborn all-creating (Presence). Whoever wants to understand the essential meaning should understand my all-creating essence.

"Hey! Those who do not understand my all-creating essence are attracted to the traditions of specific teachings. Those who become involved with the meanings of the teachers of the three kayas seriously contradict the meaning of me, the All-Creator.

"Hey! Without understanding my state, the All-Creating Teacher, buddhas of the past, present and future did not understand, do not understand, and will not understand the unborn omniscient essence of the view.

"When unoriginated and unborn buddhas meet the teaching of my all-creating state, then they completely understand the unborn view, and (sentient beings can be) empowered in the essence of all buddhas.

"Hey! If this teaching of the Teacher, the All-Creating King, did not exist, then buddhas of the three times, sentient beings of the three realms, and practitioners who want to see the unborn path (would try to) traverse the ten levels (as if they were) nine passes and nine valleys. Because their conceptualizations, with their own concrete meanings, would obscure the meaning of the unborn Source, they would not understand the meaning of the (ati) view, that this Source of enlightenment transcends cause and effect.

"Hey! Thus I, the All-Creating Teacher, give my advice to you, Sattvavajra, my first retinue, on how not to abide in these teachings taught by the three teachers of the three kayas.

"If I did not give this definitive teaching, I, the ancestor of all Victorious Ones of the three times, the All-Creating King, would destroy my lineage, and all beings would follow the path of samsara.

"Hey! Thus you, Sattvavajra, should transcend all dimensions of view and non-view. Because any way of viewing develops (more) concepts about the meaning, you should not intellectually grasp at views involved with causes and effects.

"When atiyoga practitioners see and consider the non-abiding vehicle, perceived meanings cease. Seeing the essence of the

unfabricated all-creating Source, they understand the meaning beyond anything to be perceived.

"Hey! I, the All-Creating King, Pure Perfect Presence, am like a mirror in which all phenomena are seen.

"Everything arises as luminosity, beyond concrete identity, and displays the clarity of the essence which cannot be viewed. Understand that great seeing has no object to be seen in the state of unborn just-that-ness." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the fifty-ninth chapter, which explains *Unborn (Presence)*.

## Chapter 60 - *Samaya beyond Preservation*

Then the All-Creating King, Pure Perfect Presence, taught how to understand the samaya beyond preservation.

(r) "Hey! The three kaya teachers who manifest from me, the Teacher of teachers, the All-Creating king, teach gradual (paths to conform with) the different capacities (of disciples). (Disciples) understand that there are (obligations) to preserve for the all-creating state. Some, (disciples of sutra,) understand that obligations and vinaya rules (should be preserved) in a pure way. Some, (disciples of outer tantra,) understand that *rigdzin* obligations (should be preserved) in a pure way. Some, (disciples of inner tantra,) understand that categories of root and secondary (samayas should be preserved). However considered, (these paths) do not teach the understanding (that my state transcends preservation).

"The samaya of me, the All-Creating King, is said to transcend the limitations and partialities of preservation and non-preservation. Any (practitioner) who understands the transcendence of preservation and non-preservation understands the samaya of me, the All-Creator.

"Hey! Because everything abides in me, the one root, Pure Perfect Presence, the Teacher of teachers, the All-Creating King, and everything is the samaya of the Source, you should understand the meaning of transcending preservation and non-preservation.

"Hey! Because the samaya of the view of the All-Creating King, like unborn space, transcends limitations, anyone who correctly understands these (principles) understands the samaya of the All-Creating King.

"Hey! I, the Teacher of teachers, the All-Creating King, teach the samaya beyond preservation. Anyone who learns the samaya from this root tantra will correctly understand the meaning.

"In ancient times I, the All-Creating King, taught (the samaya beyond preservation). Because the real condition does not change in the three times, you should understand that the samaya of me, the All-Creating King, is beyond preservation in the three times.

"Hey! In the same way that all phenomena are one in the root, Presence, (all) samayas are one (in the root, Presence), and transcend preservation. Moreover, (samayas) are understood to be unborn natural Presence.

"Omnipresence, absence, oneness and self-perfection transcend preservation and are different aspects of the samaya of the All-Creating King. (These four words) describe different characteristics of unborn (Presence).

"Based upon the distinction between understanding and not understanding the unique meaning of the Source beyond preservation, a distinction is made between provisional and definitive (meanings) and between teachings of preservation and non-preservation.

"Hey! (Practitioners) who understand samaya beyond preservation understand the state of the Victorious Ones of the three times. Practitioners who do not understand this (definitive meaning) totally contradict the essential meaning of natural Presence.

"Hey! Any (practitioners) who transgress this samaya of me, the All-Creator, and observe the samayas of the teachers of the three kayas will have very great difficulty for many hundreds of eons to discover the innermost meaning.

"Thus, when you receive the teachings of me, the All-Creator, you should understand the samaya beyond preservation." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the sixtieth chapter, which explains the *Samaya beyond Preservation*.



## Chapter 61 - *Sacred Activity beyond Effort*

Then the All-Creating King, Pure Perfect Presence, explained sacred activity beyond effort.

"Hey Sattvavajra! Understand correctly. The three kaya teachers who manifest from the essence of me, the Teacher of teachers, the All-Creating King, manifest kayas to somehow educate specific (retinues). (Practitioners) think that they will meet with (their desired) benefit by performing sacred activities. They think that adopting mudras is the (sacred) activity of the body. They think that applying recitations and mantras (is the sacred activity) of the voice. They think that cultivating contemplations, (such as) sending and receiving (light rays, is the sacred activity) of the mind. They do not understand that the free abiding of three gates is (effortlessly self-)perfected (sacred activity).

"Hey! The (teaching about the) sacred activity of me, the Teacher, the All-Creator, transmits sacred activity beyond actions to apply. Because (my activity) does not contradict the meaning (of the real condition) and totally fulfills intentions, you should understand sacred activity beyond effort.

"Hey! The (teaching about the) sacred activity of me, the Teacher, the All-Creator, transmits sacred activity beyond actions to apply. Thus you should understand not to perform actions for your own benefit that is already self-perfected. Because (everything is) one in space, you should understand not to perform actions for the benefit of others. You should understand definitively in this way.

"Hey! Because, in all-creating Pure Perfect Presence, all phenomena (already) are the performance (of actions), you should understand that there is no need for any other action in Pure Perfect Presence. How could designations like action and non-action be applied to Pure Perfect (Presence), the Source, which is not produced (by causes) and which transcends actions?"

"Hey! You should understand that the sacred activity of me, the All-Creating King, transcends activities of the body, (such as) adopting mudras. You should understand that the essence (of my sacred activity) transcends the recitation of mantras with the voice. You should understand that (my sacred activity) transcends the sending-receiving meditations of the mind.

"(Buddhas) of the past, future and present are perfectly enlightened through understanding sacred activity beyond effort. Sattvavajra, you should depend upon the understanding of the Victorious Ones of the three times, and you should also understand through your study (of this topic).

"Hey! The three kaya teachers who manifest from me teach pacification, expansion, empowerment and subjugation. In order to educate (these disciples) who delight in categories and conceptual characteristics, they teach ways (to perform sacred activities corresponding to) the understanding (of disciples).

"Hey! Thus, when you study this teaching of me, the All-Creator, you should unmistakably investigate the meaning. Sacred activity beyond all action and effort arises as the understanding of the perfect total benefit (for self and other), beyond (the need for more) production.

"Hey Sattvavajra! Correctly understand this benefit. When you understand the benefit of the Source beyond action and effort, you understand the self-perfected benefit beyond the performance or non-performance of actions. You should understand this sacred activity of the All-Creating King.

"Hey! I, the All-Creating King of Teachers, teach that all performed actions are paths with characteristics.

"When the definitive benefit of sacred activity beyond action is understood, sentient beings manifest as the state of the All-Creating King.

"When you (follow) the unmistaken (path of the natural) three gates of the Source beyond actions, you will understand the benefit which transcends action and effort. Because this understanding is the unique knowledge of the Victorious Ones of the three times, it is the supreme state of understanding on the unmistaken path." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the sixty-first chapter, which explains the *Understanding that the Three Gates beyond Action and Effort (is Sacred Activity)*.

## Chapter 62 - *Mandala beyond Development*

Then the All-Creating King, Pure Perfect Presence, taught this (principle of) understanding the mandala beyond development.

"Hey Sattvavajra, now understand this topic! The three kaya teachers who manifest from me teach to disciples who delight in numerous characteristics that there are accumulations (to gather) and mandalas to develop.

"Any practitioners who depend upon paths (taught by) the three kaya (teachers) understand that (the mandala) has numerous characteristics. For a very long time - (for example,) one billion eons - they will not understand the meaning of the mandala beyond development.

"Hey! In (the teaching) of me, the Teacher, the All-Creating King, the accumulations and mandala are (already) self-perfected in the essence (of Presence). Thus you should understand the meaning of non-development and non-accumulation in the uncreated (self-)perfected real condition.

"Hey! The teaching of the mandala of me, the All-Creator, transmits that (everything) self-originated (from Presence) and is perfected in the (one) mandala. Because all (phenomena) are perfect in the Source, there is nothing to develop or diminish. You should understand that the mandala is instantaneously perfected, beyond development.

"Hey! The center (of the center-periphery mandala) is the Source of the unmistakable meaning. The periphery (of the center-periphery mandala) perfectly constitutes the total bliss of samsara and nirvana. Because this Source mandala is the root of everything, you should understand that all mandalas are united in this Source mandala.

"Hey! The mandala of me, the All-Creating King, is the perfected mandala which (unifies) all phenomena in its Source. Any practitioner who understands that all phenomena are (already) perfected (in Presence) has mastered the meaning of the mandala beyond development.

"Hey! I, the Teacher of teachers, the All-Creating King, pervade everything, beyond coming and going, through the mandala of unborn Pure Perfect Presence. Understanding this, one enters the meaning of the unborn (real condition).

"Hey! One sees the duality of developing or not developing the mandala of the five (aspects of the one) self-originated wisdom based upon whether the meaning is not understood or is understood. But supreme understanding transcends development and non-development.

"Thus you, Sattvavajra, should not remain only in the words, but should understand the meaning. As soon as any practitioner understands this, the ultimate meaning of the All-Creating King is realized.

"Hey! When you understand this Source which unites all Victorious Ones, the mandala pervaded by the essence (of Presence), the naturally abiding state beyond development, you will obtain what you desire (through natural relaxation) beyond effort.

"Hey! I, the All-Creator, the essence of all Victorious Ones, understand the meaning of the mandala beyond development. You, Sattvavajra, should understand the essence of this (ultimate meaning), and not only hear the words.

"Hey! The All-Creating King teaches that the five types (of emotions, such as) attachment and aversion, are unborn Pure Perfect Presence. In the same way that you, Sattvavajra, understand, you should teach to retinues." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the sixty-second chapter, which explains *Understanding the Mandala beyond Development*.

## Chapter 63 - Initiation beyond Bestowal

Then the All-Creating King, Pure Perfect Presence, taught this understanding of initiation beyond bestowal.

"Hey Sattvavajra! You should definitively understand this topic. I am the Teacher, the All-Creating King. The three kaya teachers who manifest from me teach that there exist methods to bestow initiations.

"Those who are attached to paths with conceptual characteristics will not recognize my essence for an eon.

"Hey! I am the Teacher, the All-Creating King. When you understand the pervasiveness of my all-creating essence, in me dualism has no meaning. Thus you should understand that I transcend the (dualistic) meanings of bestowal and non-bestowal (of initiations).

"Practitioners who delight in categories and characteristics are taught categories of initiations and methods of bestowal. Practitioners who abide in the unfabricated state are taught the method of abiding in the essence beyond bestowal.

"Hey! To practitioners who understand and enter the all-pervading essence of the All-Creating King, you should transmit the initiation beyond bestowal, the understanding of the naturally abiding state beyond bestowal.

"Hey! I, the Teacher of teachers, the All-Creating King, transmit the understanding of (initiation) beyond bestowal. When (practitioners) obtain the initiation of unborn pure Presence, they will not struggle (to obtain) initiations involved with the Ten Natures. They will not hope for (initiations) involved with mantras and mudras. They will not be attached to initiations involved with sacred substances and characteristics. Because their mind-streams are pure, they will not meditate deities with characteristics. They will not (be involved with) a process of planets, stars and special times.

"Hey! The way in which I, the King of teachers, understand is not understood by (the followers of) the three teachers of the three kayas. Because these followers are confused about the meaning of the Ten (self-perfected) Natures, they cannot understand the essence of Me, the All-Creator.

"Hey! I, the Teacher of teachers, the All-Creating King, transmit the unfabricated authentic essence which is far superior to (the teachings of) the three kaya teachers, my first retinue. There is no dependence upon deities with worldly characteristics. There is no dependence upon (gathering) accumulations. There is no dependence upon initiations. Because the unborn initiation of *rigpa* is the

perfection of all (qualities), there is self-perfected total benefit through blissful relaxation without efforts.

"Hey! I am the Teacher, the All-Creating King. The teachers of the three kayas are manifested by me. Their teachings are manifested by me. There is no need for my state to manifest (itself) in myself.

"Hey! When you understand the essence of the All-Creator in this way, you will understand that all phenomena are the essence of the All-Creator. You should understand the essence of me, the All-Creator. You should not depend upon initiations with fixed characteristics." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the sixty-third chapter, which explains the *Initiation of Self-Originated Understanding*.

## Chapter 64 - *Path beyond Travel*

Then the All-Creating King, Pure Perfect Presence, taught this understanding of the path beyond travel.

"Hey! The Teacher of teachers, the All-Creating King, is the unique unborn essence. Because it is difficult (for disciples with low capacity) to clearly understand the unborn state, so that each (disciple) may enter preferred paths the three kaya teachers, my first retinue, teach that there are specific paths to travel. I understand that (these teachings) are only provisional teachings to indirectly lead those with low intelligence to the meaning.

"Hey! The stages of the paths of accumulation, application, seeing and meditation are understood to accomplish the final goal in a time period, such as one hundred eons, seven lifetimes, three lifetimes, and so forth. But, following these paths, practitioners do not understand this path of mine.

"Hey! The path explained by me, the All-Creating King, is the essence of my unborn state. My path completely transcends the words 'entering' and 'not entering'. Therefore you should understand that the path transcends travel.

"Appearances on the five paths are (only manifestations of) categories of conceptual characteristics. Because my state is beyond dimensions with characteristics, you should understand that paths with characteristics cannot travel (to my state).

"Hey! Because (everything) is one in the unborn total *thigle*, the path of me, the All-Creator, transcends gradual (travel). When you understand the one essence, you understand that the path is utterly beyond travel.

"Hey! There is no path of gradual involvement (with effort to travel) to me, the Teacher of teachers, the All-Creating King. Because self-originated wisdom is instantly perfected, there is (primordial) arrival through relaxation in the essence beyond travel. Thus you, Sattvavajra, should not try to travel gradual (paths) to my (Presence).

"Hey! I am like the essence of the sky, without edges. In the same way that there is only fatigue from trying to travel to the edge of the sky, there is no greater fatigue than (that produced by) the disease of trying to travel a path to my essence.

"Thus, when you, Sattvavajra, understand, you should transmit (this teaching) within your retinues.

"When you transmit my essence in this way, all beings will understand my essence. They will not be attached to paths with worldly characteristics. They will not quarrel about the words and categories of paths. By freely relaxing in the unfabricated state they

will understand (primordial arrival), and go beyond (travel on paths). They will meet with the path of (Presence), the Source of all phenomena.

"Hey! I am the All-Creator, the base of phenomena. The three kayas (teachers) who teach five paths and ten levels are also clear manifestations of my essence. You should correctly understand in this way.

"Those who try to travel the unfabricated all-creating path of everything, beyond travel, cannot understand the meaning of the Pure Perfect (Source). They cannot understand the essence of me, the All-Creator. Thus they should try to understand the meaning of (the path) beyond travel." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the sixty-fourth chapter, which explains *Understanding the Path Beyond Travel*.



## Chapter 65 - *Level beyond Training*

Then the All-Creating King, Pure Perfect Presence, taught how he understands the level beyond training.

"Hey Sattvavajra! You should correctly understand the meaning. I, the Teacher of teachers, the All-Creating King, teach the level beyond training. Because this (topic) is not the experiential domain of everyone, it is very difficult to investigate.

"Hey! The three kaya teachers who manifest from me teach to followers of lower (vehicles) who prefer conceptual categories that there are ten or six specific levels upon which to travel and train. Their retinues who follow teachings understand in this way and are consumed by their experiences of conceptual categories.

"Hey! The categories of the six levels are the levels of universal illumination, vajrapani, vajradhara, ghanavyuha realm, lotus eye and vajrasattva. These levels are taught for the benefit of practitioners who travel gradually. Each level has its specific view and contemplation.

"Hey! Following is the explanation of the level of the Teacher, the All-Creating King, beyond travel. Because all phenomena, however they appear, are one (state) in unborn dharmadhatu, you should understand the one level beyond differentiation.

"When one has not connected with the level of me, the All-Creator, although one may attain all types of conceptual levels, these levels are only the appearances of the concepts of the individual disciple, who has not discovered me, the All-Creator.

"Hey! The essence of me, the All-Creating King, is the unfabricated self-perfected level of *rigpa* beyond training. When one understands this essence whose meaning is not discovered through training and travel, (all paths and levels) are instantly perfected.

"Hey! The level of all-creating Pure Perfect Presence, the unique vehicle, pervades (everything with) unborn (space). Those who have the idea to somehow travel can be compared to people who search for the edge of the sky. (The dzogchen level) is said to be (primordial) liberation through relaxation in the essence beyond travel.

"Hey! Because I, the Teacher of teachers, the All-Creating King, manifest my state as the essence of levels, my level has no higher or lower stages. You should understand this level of me, the All-Creator.

"Although my state is directly manifested in front of all beings, the retinues of the three kaya (teachers) conceive conceptual categories. However they view the profound state of the All-Creating King, they do not proclaim what corresponds (to primordial enlightenment).

"Hey! The three kaya (teachers), my first retinue, explain to retinues teachings which correspond to their specific interests. They explain specific vehicles of Body, Voice and Mind, specific levels, specific paths and specific fruits.

"If the level and path of me, the All-Creator, is not understood, (followers of) these (provisional) categories and levels will not discover the definitive path.

"Thus you should understand the universal vehicle of Presence Itself, the level of (Pure Perfect) Presence, the root of everything. If you understand this essence of levels beyond manifestations, you will abide on the level of all-creating Pure Perfect Presence." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the sixty-fifth chapter, which explains *Understanding the Level beyond Training*.

## **Chapter 66 - *Behavior beyond Application***

Then the All-Creating King, Pure Perfect Presence, explained how to understand behavior beyond acceptance and rejection.

"Hey! I am the Teacher, the All-Creating King. Some (followers of the vehicles taught by) the three kaya teachers who manifest from me understand the application of virtue and the rejection of evil. Some followers understand the dualism of accepting purity and rejecting impurity. Some followers understand the application of both purity and impurity. None (of these followers) understand the meaning (of the real condition), beyond application and non-application.

"Practitioners who live in these behaviors understand only the antidotes of their specific (paths). They understand how to train their minds with (conceptual) references. But they do not understand behavior beyond acceptance and rejection.

"Hey! Here is the teaching about the behavior of the All-Creating King. Because everything - good, bad, acceptable, unacceptable, pure, impure, big and little - is completely unified in unborn Pure Perfect Presence, you should understand the meaning of (behavior) beyond acceptance and rejection. You should understand the state beyond purity and impurity. You should understand the non-duality of application and non-application. You should understand the non-separation of periphery and center. You should understand that the ground and root (of everything) is unborn Pure Perfect Presence.

"Hey! The teaching of the behavior of the All-Creating King is not contradicted by any behavior. When both doing and non-doing are understood to be unborn, any application is the unborn meaning.

"Hey! The behavior of me, the All-Creating King, is like space, beyond evaluation using categories. Non-duality, which transcends the limitations of being or not being (correct behavior), is understood (by me) to be the behavior of all-creating Pure Perfect Presence.

"The five sense objects are understood to be the behavior of (Pure Perfect) Presence. The five (poisonous emotions, such as) attachment, aversion, (and so forth), are understood to be the behavior of Presence. The five ornamental causes are understood to be the behavior of Presence. The three realms and three worlds are understood to be the behavior of Presence. I, the ancestor of all Victorious Ones, do not teach some behavior in which everything is not understood to be unborn (Presence).

"Hey! Thus you, Sattvavajra, should understand this behavior of me, the All-Creator. So that all (beings) may understand that

(Presence) is beyond acceptance and rejection, you should transmit (this behavior of Presence) to my retinues.

"Those who do not understand the behavior of me, the All-Creator, are attached to (the behaviors of) the retinues of the three kaya teachers. They trust worldly, mistaken views and behaviors, and cannot understand behavior beyond acceptance and rejection.

"Hey! I, the Teacher of teachers, the All-Creating King, transmit to my retinue this unattached behavior beyond acceptance and rejection. You should transmit this understanding that everything is equal and unborn.

"When you, Sattvavajra, transmit (this behavior) to retinues, these retinues will understand (behavior) beyond acceptance and rejection.

"You should transmit to retinues exactly how you and I understand that all phenomena of samsara and nirvana are unborn, like the essence of space.

"When practitioners first (receive) and rely upon this teaching, they will abide in the all-creating state." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the sixty-sixth chapter, which explains the *Understanding of Behavior beyond Acceptance and Rejection*.

## Chapter 67 - *Wisdom beyond Obscuration*

Then the All-Creating King, Pure Perfect Presence, taught this understanding of the essence of wisdom beyond obscuration.

"Hey! I am the Teacher of teachers, the All-Creating King. In order to provide appropriate methods of education, the three kaya teachers who manifest from me teach the purification of obscurations and the accomplishment of wisdom.

"The three kaya teachers explain in their own ways to their retinues. Because retinues experience and understand accordingly and are attached to the meanings related to their specific interests, they do not assemble in the retinue of me, the All-Creator.

"Hey! I, the All-Creating King, transmit to retinues that, because all phenomena, whatever their appearances, sounds, (and so forth), are totally unified in unborn just-that-ness, there are no separate places for phenomena of obscuration and non-obscuration. Thus I do not distinguish between wisdom and obscuration. I do not perceive phenomena as obscured or not obscured. I do not make categories in the meaning beyond limitations. I do not produce the meaning of the Source through causes and effects.

Hey! The teaching of me, the Teacher, the All-Creating King, does not agree with the teachings of the three kaya teachers. My teaching does not make categories of qualities in the one unborn state. My teaching does not perceive objects and awareness (separately) and does not rely upon collections of antidotes. *Rigpa* and ignorance are identical in unborn space. The one state does not have mistaken dualistic categories. My teaching does not enter into conceptions and perceptions. There is no alternation, but instead, instantaneous omniscience. You, Sattvavajra, should understand in this way.

"Hey! If one tried to enumerate the categories for this limit-transcending wisdom of me, the Teacher, the All-Creator, even if one spoke (for an eon) about each great (qualification) and category of wisdom, it is said that these (qualifications) would not be completed.

"Hey! The wisdom of me, the All-Creating King, transcends all formulations and concepts. Abiding like tranquil, insubstantial space, wisdom is said to be 'unborn'.

"Never moving away from the one self-originated wisdom, distinct aspects (of sense objects) appear individually, beyond correction. Any (practitioner) who understands and perceives in this way is definitely a child of the All-Creating King.

"You, Sattvavajra, should understand unborn wisdom in precisely the same way that I understand.

"Hey! I am the King who creates all wisdom. I remove all ignorant views. I cut off all networks of obstacles. I increase and spread the lights of wisdom.

"I, the All-Creator, am self-originated wisdom. There does not exist even one self-originated wisdom which does not manifest from me. Because all wisdoms are manifested by me, I am said to be 'the King of Wisdom'.

"When one knows that emotions radiate wisdom, one understands this teaching of me, the All-Creator." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the sixty-seventh chapter, which explains the *Understanding of Wisdom beyond Obscuration*.

## Chapter 68 - *Self-Perfection beyond Attainment*

Then the All-Creating King, Pure Perfect Presence, taught his understanding of self-perfection beyond searching.

"Hey! I am the Teacher, the All-Creating King. I am self-perfected, beyond searching. When I explain my essence to you, you should correctly understand the meaning of this essence.

"Hey! I am the Teacher, the All-Creating King. Because it is difficult to really understand my essence, the three kaya teachers who manifest from me teach (to disciples) that they should search (for some other goal), using specific methods.

"Specifically, what do (the eight vehicles) teach? Some (disciples, like those of sravakayana,) are taught to enter the path of the four noble truths and to apply efforts to reject emotions and to accept wisdoms.

"Some (disciples, like those of pratyekabuddhayana,) are taught to follow the path of interdependent origination and to apply efforts to suppress emotions and to attain wisdoms.

"Some (disciples, like those of bodhisattvayana,) are taught to enter the path of the two truths and to attain the goal through purification and effort.

"Some (disciples, like those of kriyatantra,) struggle with activities involved with object and subject, and hope that (all of) existence will abide in the form of the visualized deities.

"Some (disciples, like those of upayatantra,) struggle with activities and contemplations, and hope to attain their goal using acceptance and rejection.

"Some (disciples, like those of yogatantra,) struggle with the three aspects of contemplation, and hope to attain their goal by applying acceptance and rejection.

"Some (disciples, like those of mahayoga,) struggle with contemplations (using) emanation and reabsorption, and hope to attain their goal beyond acceptance and rejection.

"Some (disciples, like those of anuyoga,) struggle with contemplations of cause and effect, and hope to attain their goal, Vajrasattva, (the indivisible state of) the three: Body (Voice and Mind).

"Hey! These goals accomplished through applications never become the understanding of the essence of me, the All-Creator.

"Hey! Although the essence of me, the All-Creating King, pervades everything, it is not understood and remains very secret.

"Because my essence is secret and is not perceived, it is denied by followers of vehicles involved with struggle and achievement. For a very long time - many billions of eons, they will be reborn in the lower

realms, with miserable existences. Separated from happiness, with incomplete capacities, they will be obscured and separated from the essential meaning.

"Hey! I am the Teacher, the All-Creator, Pure Perfect Presence. Because I, like space, pervade everything, I am connected with everything and produce universal benefit. I do not teach that there exists some (other) application or accomplishment. Through my meaning taught to you, you should definitively understand not to search for or try to achieve (some other enlightenment).

"You should transmit to my retinues how you, Sattvavajra, understand.

"Hey! When I transmit to you how I understand effortless self-perfection, you will understand all phenomena in the same way that I do. Then you will go beyond the sufferings of struggles and practices and be (indivisible from) the state of the All-Creating King.

"Specifically, you, noble Sattvavajra, should transmit to individuals who have been trying for an eon to purify the uncorrectable state this understanding beyond searching for and accomplishing (something other than natural Presence), so that they may relax on the level beyond effort and struggle." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the sixty-eighth chapter, which explains the *Understanding of Self-Perfection beyond Effort*.



## Chapter 69 - Praise

Then Sattvavajra proclaimed the following to the All-Creating King, Pure Perfect Presence.

"Hey! You are the King who Creates All. All phenomena, however they appear, are created by You, the King who creates. Since totally everything is created by You, everything is primordially self-perfected, so there is no need to perform (some other actions) in You, the King who creates all. Buddhas of the three times are created by You. Sentient beings of the three realms are created by You. The six types of beings and five paths are created by You. The four types of birth and five families of beings are created by You.

"The three teachers are established by You. The three teachings are established by You. The three compilers are created by You. The (three) retinues and three times are created by You. The five self-originated (wisdoms) are manifested from You. The five ornamental causes are established by You. The Ten Natures are taught by You.

"You, the All-Creating King, Pure Perfect Presence, are the essence of all scriptures. As the mirror of the teachings and the lamp which removes darkness, you remove the darkness (in the minds) of retinues.

"You are the ancestor of all Victorious Ones. You are the supreme method of self-originated (wisdom), the Father of all (Victorious Ones). You are the Source of prajña, the Mother of all (Victorious Ones).

"(You) are beyond concepts, beyond calm, beyond voice, beyond essence, pure like space, and beyond frames of reference. The dimension to be understood by all is dharmadhatu, beyond affirmation and negation. Dharmadhatu is the chakra endowed with the essence, beyond beginning, end and middle.

"Your heroic, enchanting Body is like the essence of a jeweled lotus.

"As the essence and ornament of these vehicles, your Body, Voice and Mind do not have (fixed) characteristics.

"Understanding the meaning which is difficult to understand, I bow to You, the ancestor of all Victorious Ones, the All-Creating King." Thus he proclaimed and offered praise.

Then the All-Creating King, Pure Perfect Presence, proclaimed the following to Sattvavajra.

"Wonderful! You, (Maha)sattva, Vajra Body, have mastered the secret treasure of the Body, Voice and Mind of all Victorious Ones and have the unsurpassable voice of the lion. Your Mind understands

the supreme secret and your Voice proclaims the ocean of secrets. With your Body of self-perfected qualifications, you are (my) son, (the lord) of the Victorious Ones.

"Just like me, the All-Creating King, you should be the ancestor of all Victorious Ones. You should remove the darkness of all levels and realms. You should be the highest of practitioners.

"You, the King of all secrets, should transmit this secret subsequent teaching to practitioners." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the sixty-ninth chapter, which *Proclaims and Praises Understanding*.

This completes the twelve chapters of the concise teaching named *The Subsequent Tantra*.

## Part II - Commentary

### General Outline of the Commentary

The main subject matter of the *Kunjed Gyalpo Tantra* has three subdivisions:

- 1) Prajña through Study (chapters 1-57, volumes 1, 2, 3 and 4)
- 2) Prajña through Reflection (chapters 58-69, volume 5)
- 3) Prajña through Meditation (chapters 70-84, volume 6)

### Prajña through Reflection

The second general section<sup>8</sup> (of this commentary on the *Kunjed Gyalpo*) is the instructions on prajña which arises through reflection subsequent (to studying the teachings, chapters 1 to 57). It has three subdivisions:

- 1) the brief explanation that, because all phenomena are unborn and have the same flavor in Pure Perfect Presence, the All-Creating King, phenomena transcend actions and causes (chapter 58, p28);
- 2) the extensive explanation of the Ten Natures<sup>9</sup> which transcend cultivation (chapters 59-68, p42); [923]
- 3) and the conclusion that all phenomena encompassed by the universe of samsara and nirvana are unified in the all-creating effortless realm and are praised and proclaimed to be the great essence of the non-dual meaning (chapter 69, p179).

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<sup>8</sup> The three general sections of the commentary on the *Kunjed Gyalpo* tantra are: prajña through study (chapters 1-57); prajña through reflection (chapters 58-69); and prajña through meditation (chapters 70-84).

<sup>9</sup> The Ten Natures are ten special aspects of tantra. Dzogchen teachings explain the Ten Absences of the Ten Natures. There are two lists of the Ten Natures in our text. The first list is presented in chapter 9: view and meditation, samayas, sacred activities, wisdom, levels, paths, subtle phenomenon, tantra connection, *lung* teachings, and upadesha instructions. The second list is presented as separate chapters in our text: view and meditation in chapters 59, 70 and 71, samayas in 60 and 72, sacred activities in 61 and 73, mandalas in 62 and 74, initiations in 63 and 75, paths in 64 and 76, spiritual levels in 65 and 77, behavior in 66 and 78, wisdom in 67 and 79, and fruit in 68 and 80. Practitioners often mistakenly use these ten considerations to block the possibility to get familiar with the dzogchen master's three-fold transmission: oral, symbolic and direct.

## Brief Explanation - No Actions Necessary

### Chapter 58 - *Introduction to Understanding (Prajña)*

The first subdivision (of prajña through reflection) is the brief explanation that, because all phenomena are unborn and have the same flavor in Pure Perfect Presence, the All-Creating King, phenomena transcend actions and causes. It has two subdivisions:

- 1) the setting for the teaching,<sup>10</sup> with the essence of the Five Perfections, the principle (which communicates) knowledge of the real condition, just-that-ness (p28);
- 2) and the initiation of the discussion to understand that the real condition of the Five Perfections is unborn space (p30). [924]

#### Situation of the Five Perfections

The first subdivision is the setting for the teaching, with the essence of the Five Perfections, the principle (which communicates) knowledge of the real condition, just-that-ness.

**(r) Then the All-Creating King, Pure Perfect Presence, remained without speaking in the understanding of unborn self-originated wisdom.**

After completing the earlier tantra (prajña through study, chapters 1-57), **then**, being the nature of the Five Perfections, **the All-Creating King, Pure Perfect Presence, remained** beyond speech, thought and communication, **without any speaking, in the state of the real condition, the realm of understanding and knowing, the natural condition of all phenomena, Presence Itself, self-originated wisdom, the primordially unborn state,**

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<sup>10</sup> The commentator explains the details of the setting for the teaching - the basic situation, the Five Perfections - in chapters 1, 2, 3 and 4 of our text. The Five Perfections are the specific teacher (All-Creating King), the main subject matter or teaching (dzogchen transmission), the assembly of disciples or retinues (principally, Sattvavajra), the place, and the time.

objectless and totally immaterial primordial purity beyond root and ground.

All (Five) Perfections are naturally complete in all-creating Pure Perfect Presence, as follows. The essence of Pure Perfect Presence, primordially unborn dharmadhatu beyond concepts, is the Perfection of place; the radiant aspect of the nature of the place, Presence Itself, self-originated wisdom, is the Perfection of the teacher; all appearances of various *rolpa* energies of wisdom, from the unceasing *tsal* energies of Presence Itself, are the Perfection of the retinue; [925] the enlightenment of all phenomena, primordially perfected in the essence of Pure Perfect Presence and not dependent upon action and struggle, is the Perfection of the teaching, the ultimate meaning of the ocean of teachings of the Victorious Ones; and Presence Itself, beyond causes, self-originated and uncompounded, being in the chakra of the real condition, the fourth time as the indivisibility of the three times, is the Perfection of time. The *Rinpoche Khorloi Gyü* says:

All-pervading wisdom is the dimension of *rigpa*. Self-originated *rigpa* radiates without interruption. The essence of incommunicable Presence is the self-originated Teacher, the Lord of *thugje* energy. If sentient beings of the six lokas do not understand that natural Presence is the Teacher, they will never perceive the self-originated state. [926] Thus beings should understand that the state of perfect wisdom is their own blissful *rigpa*. The self-originated King, the supreme Teacher, radiates wisdom everywhere without interruption. The dimension of *rigpa* is perfected in the retinue. Because natural Presence is totally perfected in bliss, the infinite teachings are the expanse of *rigpa*. Because totally pure natural Presence is unborn, the unchanging chakra is the place of *rigpa*. Effortless wisdom is the supreme place.

## Extensive Explanation - Initiation of the Discussion

The second subdivision is the initiation of the discussion to understand that the real condition of the Perfections is unborn space. It has two subdivisions:

- 1) the retinue's question about how to understand (p30);
- 2) and the teacher's extensive answer (p31).

### Question about How to Understand

The first subdivision is the retinue's question about how to understand.

**(r) Then Sattvavajra, the supreme (disciple), spoke the following. "Hey, Teacher of teachers, All-Creating King. You have completed the elegant explanation of the (fifty-seven) concise teachings. How do you understand the three teachers? How do you understand the three teachings? How do you understand the essence of retinues, places and times? Please thoroughly explain to us how you understand the meaning." Thus he requested.**

The teacher relaxed in the realm of just-that-ness, the real condition, the essence of the state of the Perfections. **Then Sattvavajra, the supreme and most worthy (disciple) of the entire retinue, spoke the following to the All-Creating Teacher:**

**Hey, Teacher of all teachers of the three kayas,<sup>11</sup> All-Creating Dharmakaya King! [927] You have completed the fifty-seven concise teachings that thoroughly explain the** unmistakaken profound state which, because all phenomena are primordially enlightened as the nature of *rigpa*, Pure Perfect Presence, does not require any struggle or accomplishment. Now you are relaxed in the state, understanding the meaning but not saying anything. While you continue like this, please explain how you understand the five Perfections. **How do you, the All-Creating Teacher, understand the three teachers of the three**

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<sup>11</sup> The three kayas are dharmakaya, sambhogakaya and nirmanakaya. The five kayas are dharmakaya, sambhogakaya, nirmanakaya, svabhavikakaya (union of first three kayas, also named abhisambodhikaya) and vajrakaya.

victorious kayas? Are they the same or different? Are they appearance or emptiness? **How do you understand the three teachings<sup>12</sup>** taught by these teachers? **How do you understand the essence of the retinues** of the three kaya teachers, the **places** where (teachers and retinues) abide, **and the times?** [928] **I request that you**, the All-Creator, the essence of phenomena encompassed by the Perfections of these three kayas, **thoroughly** and unmistakably **teach to us**, the assembled retinues, **how you understand the ultimate meaning** of the perceived state. **Thus he requested.**

### **The Teacher's Answer**

The second subdivision is the Teacher's extensive answer. It has two subdivisions:

- 1) the general presentation of the teaching (p31);
- 2) and the detailed explanation of how the Teacher understands the topics (p32).

### **General Presentation**

The first subdivision is the general presentation of the teaching.

**(r) Then the All-Creating King, Pure Perfect Presence, taught this root tantra supplement named 'Explanation of Understanding'.**

After Sattvavajra asked how the All-Creating Teacher understands the profound meaning of all the phenomena of the Perfections, **then the All-Creating King, Pure Perfect Presence, taught this root tantra supplement** (prajña through reflection, chapters 58-69) **named 'Explanation of how the All-Creating Teacher understands the meaning of these specific topics'.**

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<sup>12</sup> The three teachings are: the nirmanakaya teachings of worldly non-buddhist views, hinayana and mahayana; the sambhogakaya teachings of kriyatantra, upayatantra and yogatantra; and the dharmakaya teachings of mahayoga, anuyoga and atiyoga.

## **Detailed Explanation**

The second subdivision is the detailed explanation of how the Teacher understands the topics. It has three subdivisions: [929]

- 1) the principle that the Teacher is the nature of the one unborn essence of the Perfections (p32);
- 2) the principle of instructions to others about the one unborn essence (p36);
- 3) and the conclusion that the universal meaning is unborn space (p40).

### **The Teacher Is the Unborn Essence**

The first subdivision is the principle that the Teacher is the nature of the one unborn essence of the Perfections. It has two subdivisions:

- 1) the principle that the understandings of the specific teachings communicated by the Perfections are different from the understanding of the all-creating unborn essence (p32);
- 2) and the principle that the phenomena represented by the Perfections are the one unborn real condition, in the same way that various reflections have the same flavor on the surface of a mirror (p33).

### **Not Understanding the Essence**

The first subdivision is the principle that the understandings of the specific teachings communicated by the Perfections are different from the understanding of the all-creating unborn essence.

**(r) "Hey Sattvavajra! Listen correctly to this principle. The three kaya teachers who manifest from me, the Teacher of teachers, the All-Creating King, teach (provisional teachings) to help educate specific (disciples). Each of their understandings is a specific combination of teacher, place, retinue, and teaching. None of these (combinations) is the understanding of my all-creating state."**



**Hey Sattvavajra! Listen correctly to this principle** which is now explained. What is the principle? I, the **Teacher of teachers, the All-Creating King**, am the source from which the teachers of the three kayas manifest. **The three kaya teachers who manifest from me**, the All-Creator, **teach provisional teachings to help educate specific disciples.** [930] **Each of their understandings is a specific combination of a teacher** who teaches a type of vehicle, a **place** where teacher and disciples meet, a **retinue** of disciples who assemble there, a **teaching** which has been taught by Victorious Ones, and specific precepts. I, the All-Creating King, know that **none** (of these specific combinations) **is the understanding of the essence of my all-creating state**, the one real condition.

### **Perfections Are Unborn**

The second subdivision is the principle that the phenomena represented by the Perfections are the one unborn real condition, in the same way that various reflections have the same flavor on the surface of a mirror. It has two subdivisions:

- 1) the essence of the one real condition is unborn (p33);
- 2) and the various conditioned phenomena are unborn (p34).

### **Real Condition Is Unborn**

The first subdivision is the explanation that the essence of the one real condition is unborn.

**(r) "Hey! How do I, the all-creating teacher, explain the principle of understanding (phenomena)? My state is the unborn essence. All phenomena which manifest from my state are understood to be self-originated (wisdom) in unborn space."**

**'Hey!' summons the self-manifesting retinues. How do I, the all-creating teacher, explain the principle of understanding phenomena? My state, the essence of the Source, Pure Perfect Presence, is the primordially unborn**

**essence** which transcends conceptual mind. [931] The **phenomena** of samsara and nirvana arise and **manifest from** the *tsal* energies of **this** unborn essence of Pure Perfect Presence, basic *rigpa*. All phenomena, however they appear, **are understood to be** the essence of the one real condition, **self-originated** wisdom beyond causes and conditions, with no differences, in **unborn space**. The *Longchen Rabjam Tantra* says:<sup>13</sup>

Because the different appearances are unborn, there is nothing to distinguish or exclude in the unborn primordial dimension. As the unique totality, the total primordial dimension arises as the foundation of everything.

### **Phenomena Are Unborn**

The second subdivision is the explanation that the various conditioned phenomena are unborn.

**(r) "Hey Mahasattva! Now listen carefully. I understand that my state is unborn. I understand that the three teachers are unborn. I understand that the three teachings are unborn. I understand that retinues, places and times are unborn. I understand that past buddhas are unborn. I understand that present buddhas are unborn. I understand that future buddhas will be unborn."**

**Hey Mahasattva! Now listen carefully**, with devotion, to this principle of how I, the Teacher, understand the phenomena of the essence of the Perfections. [932] **I**, the all-creator, **understand that my state is total**, ineffable primordial emptiness, **unborn** from any causes and conditions, and transcends speech, thought and communication. **I understand that**, because **the three kaya teachers** who manifest from me are the self-*tsal* energy of the one unborn state, they **are unborn**. **I understand that the three types of teachings** taught by these three kaya teachers **are unborn**. **I understand that the retinues**

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<sup>13</sup> Folio 500 in chapter 14 of the *mtshams brag* edition of the *Longchen Rabjam Tantra*.

who receive the teachings, the **places** where the teachers and retinues meet, and the **times** of meeting are primordially **unborn**. I understand that (these five Perfections) are the nature of dharmakaya, non-dual and inseparable from Pure Perfect Presence, *rigpa*, ineffable total primordial purity.

In the same way, I understand that **past buddhas**, as the essence of all-creating Pure Perfect Presence, **are** primordially **unborn** and identical to the real condition. [933] I **fully understand** that all **current buddhas** who are concretely **alive** now **are** the essence of the **unborn state** of Pure Perfect Presence. I **fully understand** that all **future buddhas** who have not yet arrived **will be** the ultimate **state** of the All-Creating King, Presence Itself, the **unborn** real condition. When one understands this primordially unborn self-originated wisdom of immediate Presence Itself, all phenomena of the universe are liberated in the essence of the one total unborn primordial purity.

Because the vast ultimate space of total primordially pure empty space transcends limitations and partialities, the unceasing *tsal* energy appearances of *rigpa* and all arising *rolpa* energies of miraculous illusory empty forms are like a soaring golden eagle, [934] and because no characteristics exist as phenomena of one's mind-stream, the instruction is to understand the non-duality of mind and substance. Similarly, because, in the ocean-like dimension of the real condition beyond concepts, the unceasing *tsal* energies of *rigpa* are like a golden fish, and because dharmakaya does not exist concretely, the instruction is to understand the essence of the one self-originated wisdom. The *Senge Tsaldzog Chenpoi Gyü* says:<sup>14</sup>

The golden fish of non-cognitive primordial purity swims in the ineffable ocean of the unchanging real condition. Mind and substance<sup>15</sup> are non-dual, self-originated and primordially sealed. The golden eagle of self-manifestation beyond characteristics soars in the sky of the real condition beyond words. Bliss arises naturally, beyond fabrication.

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<sup>14</sup> Folio 303 in chapter 5 of the Adzom edition.

<sup>15</sup> Our text mistakenly quotes *klong ngos*, while the Adzom edition correctly says *blo dngos*.

## Teach One Unborn Essence to Others

The second subdivision is the principle of instructions to others about the one unborn essence. It has two subdivisions:

- 1) the brief explanation (p36); [935]
- 2) and the extensive explanation (p36).

### Brief Instructions about the Unborn Essence

The first subdivision is the brief explanation.

**(r) "Hey Sattvavajra! You should understand in the same way that I, the All-Creating Teacher, understand."**

**Hey Sattvavajra! I, the Teacher, the All-Creating King, understand** that all phenomena pointed out by the five Perfections are the essence of Pure Perfect Presence, unborn *rigpa*, the real condition. **In the same way, you, Sattvavajra, should understand** that all phenomena of samsara and nirvana are the essence of the primordially unborn real condition, total emptiness.

### Extensive Instructions about the Unborn Essence

The second subdivision is the extensive explanation. It has two subdivisions:

- 1) the instruction that one is confused about the meaning when various appearances are not understood to be the one unborn state (p37);
- 2) and the instruction that all phenomena of the universe of samsara and nirvana displayed by the five Perfections have the same flavor in the unborn dimension, in the same way that various dreams are equivalent in the dimension of sleep (p38).

## Appearances Are Unborn

The first subdivision is the instruction that one is confused about the meaning when various appearances are not understood to be the one unborn state.

**(r) "If you, Sattvavajra, do not understand in my way, you will not understand the essence of me, the All-Creator. If you do not understand my essence, you will not understand the Ten Natures of the Source. When you are confused about the state of the Ten Natures, how can you understand the ten transmissions which cannot be cultivated?"**

**If you, Sattvavajra, do not understand in my way** this explanation that all phenomena are the essence of the one unborn real condition, [936] **you will not understand the essence of me, the All-Creator**, the natural condition of Pure Perfect Presence, the unborn non-duality of *rigpa* and emptiness. **If you do not understand that the essence of me**, the All-Creator, is unborn and transcends the conceptual realm, **you will** be confused and will **not understand** that these so-called **Ten Natures of the Source** are primordially liberated and unborn. The Ten Natures, which include view, behavior, mandala, samaya, and so forth, are not something other than the essence of all-creating Pure Perfect Presence, the Source of all phenomena. It is said that the real condition of phenomena cannot be precisely understood without the recognition of the *rigpa* of great perfection.<sup>16</sup> A person who does not understand and is **confused about** the unborn, effortless **state of the Ten Natures** [937] will not know **how to understand the soon-to-be-explained ten transmissions** of all-creating Pure Perfect Presence, **which cannot be** newly **cultivated** using struggle and practice. The Ten Natures are already primordially and effortlessly self-perfected. Thus there is this instruction to understand that the real condition, the natural state of Pure Perfect Presence, is unborn, non-conceptual and incommunicable.

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<sup>16</sup> 'Great perfection' (*rdzogs chen*) refers to the title of this tantra, as explained in the commentary to chapter 1 in volume 1.

## Same Unborn Flavor

The second subdivision is the instruction that all phenomena of the universe of samsara and nirvana displayed by the five Perfections have the same flavor in the unborn dimension, in the same way that various dreams are equivalent in the dimension of sleep.

**(r) "Hey! In the same way that I explain phenomena, you, Sattvavajra, should also understand. Understand that my essence is unborn. Understand that the essence of everything is unborn. Understand that the three teachers are unborn. Understand that the three teachings are unborn. Understand that retinues, places and times are unborn. Understand that buddhas of the three times are unborn. Understand that sentient beings of the six lokas are unborn. Understand that the five elements - earth, water, fire, air and space - are unborn. Understand that the three realms and three worlds are unborn. Understand that the five sense pleasures and five sense objects are unborn."**

**Hey! I, the All-Creating Teacher, explain that all phenomena, however they appear, are the essence of Pure Perfect Presence, the Source. You, Sattvavajra, should understand in the same way. In the same way that you understand that the essence of me, the All-Creator, Presence Itself, self-originated wisdom, is an unborn, unfabricated and natural essence, you should understand that the essence of all phenomena of samsara and nirvana [938] are the essence of the one unborn real condition. An example is that all *rolpa* energies which appear in a dream and everything in the realm of sleep are indivisibly equivalent.**

What are the phenomena of samsara and nirvana? In the same way that I, the All-Creator, **understand that the three types of teachers of the three kayas, who self-arise from the three aspects of the essence of the all-creating state, are unborn, you, Sattvavajra, should also understand. Similarly, you should understand that the three teachings of the three kayas are**

**unborn.** You should **understand that the** *retinues*, places and times of these teachers and teachings **are unborn.**

You should **understand that buddhas of the three times** - past, present and future - **are unborn.** You should **understand that sentient beings** encompassed by the **six lokas** of the three realms are the **unborn** essence of the one self-originated wisdom. [939] You should **completely understand that the** inanimate container of the **five elements** - **earth, water, fire, air and space** - is the realm of the **unborn** real condition. **The three realms** - desire, form and formless - **and the three worlds** - lower, surface and upper - arise as unceasing *rolpa* energies from the *dang* energies of **unborn** Pure Perfect Presence, the Source. I, the All-Creating Teacher, **understand** that, from the very moment of arising, these realms and worlds are totally baseless, rootless and unborn dharmadhatu. You, Mahasattva, should understand, in the same way that I, the Teacher, **understand, that the** nature of the **five sense pleasures and the five types of apparent objects** of the five senses - forms, sounds, smells and so forth - **are** primordially **unborn.** The *Nelug Rinpochei Dzö* says:<sup>17</sup> [940]

However the four elements of the animate and inanimate universe arise, transform and change in the womb of vast space, these empty forms have no essence. Phenomena manifest in Pure Perfect Presence in the same way. However illusory reflections appear, their essence is empty and insubstantial. From the very moment when any phenomena manifest, they are insubstantial and never move away from Pure Perfect Presence. In the same way that dreams never move away from sleep and, from the moment of appearing, have no essence, the universe of samsara and nirvana never moves away from the natural realm of Pure Perfect Presence and has no concrete characteristics.

No phenomena are anything other than the *rolpa* energies of empty forms which, although non-existent, appear in the dimension of Pure Perfect Presence. Thus there is the advice to

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<sup>17</sup> Folios 3-4 in chapter one.

understand that all phenomena have a primordially empty essence totally beyond concepts. [941]

## **Universal Meaning Is Unborn Space**

The third subdivision is the conclusion that the universal meaning is unborn space. It has two subdivisions:

- 1) all phenomena are unborn (p40);
- 2) and one arrives in unborn space by understanding this principle (p40).

### **All Phenomena Are Unborn**

The first subdivision is the explanation that all phenomena are unborn.

**(r) "In conclusion, understand that all phenomena are the state of Pure Perfect Presence, that Pure Perfect Presence is the state of the All-Creating King, and that the All-Creating King is unborn."**

**In conclusion**, because all phenomena are the primordially unborn essence of the one real condition, **all phenomena** encompassed by samsara, nirvana and the path **are the essence of Pure Perfect Presence**. Because this so-called **Pure Perfect Presence is the state of the All-Creating King**, **understand that this All-Creating King**, self-originated wisdom, **is the essence of the unborn real condition and is also the unborn essence of all phenomena**.

### **Arrival in Unborn Space**

The second subdivision is the explanation that one arrives in unborn space by understanding this principle.

**(r) "The root of all phenomena is my all-creating state. When you understand that my state is unborn space, you will understand that everything is unborn space." Thus he spoke.**



**The root or ground of all phenomena of samsara and nirvana is my all-creating state. Thus, when you understand that my state, Pure Perfect Presence, the All-Creating King, is not born from causes, but is unborn space beyond concepts, [942] you will understand that everything of samsara and nirvana is unborn space, because there is nothing other than this state. Then you will be liberated in the total dimension of the state of dharmakaya, the All-Creating King. Thus he spoke.**

**(r) From the *All-Creating King, Pure Perfect Presence*, this concludes the fifty-eighth chapter, which explains the *Introduction to Understanding (Prajña)*.**

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the fifty-eighth chapter, which explains the *Introduction to Understanding (Prajña)*.**

## **Ten Natures beyond Cultivation**

The second subdivision (of the instructions on prajña which arises through reflection upon teachings) is the extensive explanation of the Ten Natures which transcend cultivation. The ten chapters (59 to 68) are subdivided into three topics:

- 1) because primordially pure Presence Itself is not a base for training, it is a mistaken base which tries to mature what is not mature by using views, mandalas, initiations, and so forth (chapters 59-63, p42);
- 2) because Presence Itself transcends confirmation, refutation, good, evil, acceptance and rejection, it is a mistaken path which tries to mature and liberate by cultivating training, travel, development, accomplishment, and so forth (chapters 64-66, p112); [943]
- 3) and because the self-perfected Presence Itself of the three kayas transcends attainment and attainer, there is no future goal for those who want some other enlightenment (chapters 67-68, p150).

### **Presence as the Base (beyond Views, Samayas, Sacred Activities, Mandalas, Initiations)**

The first topic is the explanation that, because primordially pure Presence Itself is not a base for training, it is a mistaken base which tries to mature what is not mature by using views, mandalas, initiations, and so forth. It has five chapters (59-63).

### **Chapter 59 - *View beyond Cultivation***

The first chapter (of the five chapters on the first topic, that Presence is not a base for training,) is chapter fifty-nine, which explains that, because self-originated Presence Itself is unfathomable and non-referential and transcends viewed and viewer, unfortunate practitioners who want to understand the great unviewable, incommunicable state contradict the essential meaning. It has two subdivisions:

- 1) the teaching (p43);

2) and the explanation (p43).

## Teaching

The first subdivision is the teaching.

**(r) Then the All-Creating King, Pure Perfect Presence, taught (how to) understand the view beyond cultivation.**

After initiating the discussion with the introductory principle which explains that the five Perfections are indivisible and that everything is the essence of unborn Presence Itself, **then the All-Creating King, Pure Perfect Presence, taught this instruction on how to understand the view beyond cultivation**, because all phenomena are the essence of Pure Perfect Presence and because there is no duality of viewed and viewer in Pure Perfect Presence. [944]

## Explanation

The second subdivision is the explanation. It has three subdivisions:

- 1) the brief explanation that the essence of Presence Itself cannot be viewed (p43);
- 2) the extensive explanation that the essence of Presence Itself cannot be viewed (p44);
- 3) and the summary that (Presence is) total universal luminosity, beyond the dimension of views (p57).

### Brief Explanation - Presence Cannot Be Viewed

The first subdivision is the brief explanation that the essence of Presence Itself cannot be viewed.

**(r) "Hey Sattvavajra! Clearly understand now. The all-creating root of all phenomena does not exist as (a duality of) viewed (object) and viewing (subject). Anyone who understands this unviewable Source understands my all-creating essence."**

**Hey Sattvavajra! Clearly understand now** the unmistakable authentic meaning, that the nature of all phenomena transcends action, actor, struggle and practice, because phenomena have no essence. What is the unmistakable meaning? This **all-creating** Pure Perfect Presence which is the birthplace or **root of all knowable phenomena does not exist as a duality of viewed object and viewing subject**, but is the unique ineffable *thigle* of the real condition, beyond conceptual frameworks. [945] **Anyone who understands that** this Pure Perfect Presence, the **completely unviewable Source** of all phenomena, is primordially liberated, beyond elimination or addition, correctly **understands the essence of me, all-creating** Pure Perfect Presence, the ultimate state of all Victorious Ones of the three times. About this principle the *Changchub kyi Sem Rinpoche Khorlo Gyü* says:

In the same way that space cannot be conceived, space-like Presence Itself transcends some space-like idea. Wisdom also transcends thinking. Natural relaxation without thinking anything is the view of the Victorious Ones of the three times. The unviewable view of natural relaxation is not anything (confirmable) in the three times, but is the view of the unchanging dimension. [946]

### **Extensive Explanation - Presence Cannot Be Viewed**

The second subdivision is the extensive explanation that the essence of Presence Itself cannot be viewed. It has three subdivisions:

- 1) the general instruction that those who want to understand all-creating Presence Itself should not try to view unborn phenomena (p45);
- 2) the instruction to not depend upon teachings different from the all-creating objectless, view-transcendent state (p46);
- 3) and the instruction that non-dual atiyoga transcends the dimension of views and cannot be seen (p55).

## General Instruction about Unborn Phenomena

The first subdivision is the general instruction that those who want to understand all-creating Presence Itself should not try to view unborn phenomena.

**(r) "Hey! All phenomena, however they appear, always abide as unborn all-creating (Presence). Whoever wants to understand the essential meaning should understand my all-creating essence."**

**Hey! All these phenomena, however they appear** as the universe of outer container and inner contents, arise simply as the *rolpa* energies of groundless empty forms within the space-like expanse of the basic primordial dimension. In the moment when phenomena appear, while arising the phenomena **always abide as the** primordially **unborn**, indivisible nature of **all-creating** Pure Perfect Presence. **Whoever wants to** unmistakably **understand the essential meaning**, the real condition, **should understand** the principle that **my all-creating essence** is unborn and beyond concepts, and should also understand that the essence of all phenomena is the same. Because all phenomena arise from the *tsal* energies of Pure Perfect Presence and have the same nature as Presence, one understands that Presence Itself is the unique unborn state. Then one is able to understand that all phenomena have the same nature as Presence and are also unborn. [947] It could be said that, if mind exists, then it is reasonable to assume that something exists as an object. But if mind does not exist, there can be no understanding that some phenomenon exists. Those who understand that the essence of all-creating Presence is unborn are said to also understand that phenomena have no essence. The lord of siddhas, Saraha, says:

If a self exists, then there is a mistake: how could there be primordial selflessness? If mind exists, it is reasonable to assume that all phenomena exist. But if mind does not exist, who is there that understands some phenomenon? [948] If one searches all appearances of mind and phenomena, some other searcher is not found. This

emptiness, unborn and unceasing in the three times, is the natural condition of great bliss.

### **Non-Dependence upon Views**

The second subdivision is the instruction to not depend upon teachings different from the all-creating objectless, view-transcendent state. It has six subdivisions:

- 1) the provisional teachings of the three kaya teachers contradict (the meaning of) the all-creating state (p46);
- 2) buddhas of the three times understand that immediate, immaculate enlightenment does not manifest without an understanding of the all-creating state (p47);
- 3) after one understands the total all-creating state beyond objects, ideas and dimensions, one can teach the meaning of immediate, immaculate enlightenment to others (p48);
- 4) efforts are futile because, without the effortless, primordially pure and natural all-creating state, there is no liberation from samsara, whatever efforts are applied (p49);
- 5) the instruction to give this teaching to others (p54);
- 6) and the explanation that if this teaching is not taught there is the misfortune that beings will wander in samsara (p55). [949]

### **Contradiction of Provisional Teachings**

The first subdivision is the explanation that the provisional teachings of the three kaya teachers contradict (the meaning of) the all-creating state.

**(r) "Hey! Those who do not understand my all-creating essence are attracted to the traditions of specific teachings. Those who become involved with the meanings of the teachers of the three kayas seriously contradict the meaning of me, the All-Creator."**

Hey! Those who do **not understand** this principle of uncompounded, space-like clear light, **my unborn essence, all-creating** Pure Perfect Presence, the natural condition of all phenomena, are people who have an affinity for struggle and

practice. They **are attracted to** and enter into **the traditions of** lower provisional, indirect vehicles whose **specific teachings** agree with their various circumstances and intellectual capacities. These vehicles do not speak precisely about the self-originated wisdom of Presence Itself. Because of this, these practitioners abide on paths of rejection and acceptance. Not understanding the meaning of the view beyond cultivation, they abide in views of wishful thinking. The *Thigle Kunsal* says:

The indirect views of (the vehicles of) sravakayana, pratyekabuddhayana, bodhisattvayana, [950] kriyatantra, upayatantra, yogatantra, (mahayoga) development and (anuyoga) completion define limited truths. Because these eight views establish fixed concepts and hold to the dualistic limitations of mind and object, they do not recognize the wisdom of natural *rigpa*. Therefore these views are mistaken. Because they violate and deviate from the real meaning, they are views of wishful thinking.

Thus, **those persons who become involved with** paths which struggle for **the meanings** taught by **teachers of the three kayas** **seriously contradict the meaning of me**, the Teacher, the **All-Creating King**, the Source, self-originated wisdom, definitively and primordially beyond actions and efforts. These are (provisional) teachings involved with cause, effect, struggle and achievement.

### **Unborn View of the All-Creator**

The second subdivision is the explanation that buddhas of the three times understand that immediate, immaculate enlightenment does not manifest without an understanding of the all-creating state.

**(r) "Hey! Without understanding my state, the All-Creating Teacher, buddhas of the past, present and future did not understand, do not understand, and will not understand the unborn omniscient essence of the view."**

**Hey!** This is the precise transmission of the original condition, **my state, the All-Creating Teacher**, the essence of primordial enlightenment, which, not dependent upon rejection, acceptance, effort and struggle, transcends all frames of reference involving objects, qualities and attitudes. **Without understanding my state, buddhas of the past, present and future did not understand previously, do not understand now, and will not understand** in the future the meaning of unborn Presence Itself, the primordially **unborn** essence, the **omniscient** dharmakaya teacher, the **essence of Pure Perfect Presence, rigpa**, beyond the duality of viewer and **view**. [951]

### **Teach the Unborn View to Others**

The third subdivision is the explanation that, after one understands the total all-creating state beyond objects, ideas and dimensions, one can teach the meaning of immediate, immaculate enlightenment to others.

**(r) "When unoriginated and unborn buddhas meet the teaching of my all-creating state, then they completely understand the unborn view, and (sentient beings can be) empowered in the essence of all buddhas."**

**When buddhas** of the three times understand that all phenomena, however they appear, are the essence of Pure Perfect Presence, the Source, which was **unoriginated** before and will be **unborn** later, and **meet** with this profound, definitive ultimate **teaching of me, the All-Creating teacher, then these** and countless future buddhas [952] **completely understand** this non-conceptual essence of the **unborn view** of atiyoga dzogchen, direct, perfect enlightenment. After these buddhas teach to other beings who need education how they personally understand the meaning, sentient beings of the six lokas in the three realms realize the self-abiding wisdom of the Source. They are able to be **empowered in the non-dual essence of all buddhas** of



renunciation and realization.<sup>18</sup> In this context, 'essence of all buddhas' means the spacious state of all buddhas, in direct, complete enlightenment.

In the same way that the radiation from one thousand lamps is nothing other than the one substance of light, the many buddhas [953] are nothing other than the one essence of wisdom.<sup>19</sup>

### Non-Striving

The fourth subdivision is the explanation of the futility of efforts, because, without the effortless primordially pure and natural all-creating state, there is no liberation from samsara, whatever efforts are applied.

**(r) "Hey! If this teaching of the Teacher, the All-Creating King, did not exist, then buddhas of the three times, sentient beings of the three realms, and practitioners who want to see the unborn path (would try to) traverse the ten levels (as if they were) nine passes and nine valleys. Because their conceptualizations, with their own concrete meanings, would obscure the meaning of the unborn Source, they would not understand the meaning of the (ati) view, that this Source of enlightenment transcends cause and effect."**

Without concealed secrets, this profound **transmission** directly introduces and **teaches** the indivisible state of the three kayas, the Source of the clear light of sugatas,<sup>20</sup> self-originated wisdom, Presence Itself, **the All-Creating King**. If this teaching, this ultimate explanation about self-originated wisdom, the natural condition, **did not exist**, then **buddhas of the three times, sentient beings of the three realms, and practitioners**

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<sup>18</sup> Renunciation and realization are considered by provisional teachings to be the pre-requisites for the manifestation of perfect enlightenment.

<sup>19</sup> Our commentator does not indicate the source for this quotation.

<sup>20</sup> 'Sugata' is translated into Tibetan as *bde bar gshegs pa*, which is literally translated into English as 'one who has gone to bliss'. 'Sugatas' is an epithet for victorious buddhas.

**who** want to **see** and abide on **the path** which experiences the authentic primordially pure state of **unborn** Presence Itself, no matter how much they applied effort and practiced to **traverse** the higher and higher stages of paths and levels, as if **nine valleys and nine mountain passes**, would not obtain the authentic final goal, but would only arrive at temporary resting places. [954] Those who travel **ten levels** and five paths **conceptualize their own concrete meanings** for the various appearances of conditioned phenomena. They do not understand the genuine meaning of the natural state, that all phenomena are simply unborn and empty. The *Longchen Rabjam Tantra* says:<sup>21</sup>

Those who strive for the non-conceptual state by repudiating appearances and babbling about emptiness are like those who follow an unfamiliar path. They set out to the right but bend around to the left. Those who desire the non-conceptual have the disease of conceptualization and wander securely within the prison of samsara. Seriously descending into contrived difficulties, they do not in any way cultivate (a non-conceptual state).

Thus, when the self-originated wisdom of clear light is not understood, those who desire to traverse the ten levels simply by understanding the concept that phenomena are unborn make the most serious mistake. [955] Although bodhisattvas who precisely follow the ten levels do not consider that this conceptualization is a mistake, it is nothing more than a dzogchen resting place, so that these bodhisattvas have not realized the ultimate goal of enlightenment. However, (someone may ask,) 'But is it not necessary to precisely understand (conceptually) the meaning (that all phenomena are) unborn?' Accepting this premise, one might conclude that there is no contradiction between the view of unborn emptiness and the defective provisional teachings (explained above); and (in a certain sense) they are not contradictory. The instruction is to understand that the unborn essence beyond concepts is the essence of sugatas, the

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<sup>21</sup> Folio 40 in chapter 15 of the *sde dge* edition of *klong chen rab 'byams rgyal po'i rgyud*.

clear light already perfectly endowed with all dimensions and wisdoms. The Great Regent<sup>22</sup> says:

So-called 'natural clear light' is obscured by dense masses of incidental emotions and cognitions in the same way that the sun (is obscured by clouds in the) sky. [956] But the eternal, stable and changeless state of enlightenment has all qualities of stainless enlightenment.

Lord Nagarjuna says:

Just as a candle inside a vase does not ever shine outside, dharmadhatu does not radiate its light in samsara. When the vase is broken, light shines everywhere. Similarly, when vajra contemplation conquers all obscurations, then the clarity of space is consummate.

The Omniscient Guru says:

In the same way that Sugata Bodies inside a lotus do not appear visibly outside because they are covered by the lotus, we cannot see the self-luminous Supreme Conqueror because we are obscured by the one thousand petals of dualism. But when the petals fully unfold we are freed from the petals of mistaken dualistic appearances [957] and the three kayas of enlightenment become visible to us.

The *Doha* says:

From the one Presence Itself, the seed of all, emanate samsara and nirvana. I bow to Presence, the wish-fulfilling jewel which grants the fruits of desires.

All-Seeing Rongpa says:

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<sup>22</sup> The Great Regent, *rgyal tshab chen po*, is probably the 8th century translator Vairochana.

A guhyamantra text says: 'All phenomena, although illusory, are primordially enlightened in the vajra mandala of Body, Voice and Mind.' These words are simply antidotes for the concrete existence of the characteristics of material things. Although these phenomena seem to exist, concepts such as ugliness and beliefs such as functionality do not exist. Because self-originated wisdom is simply the self-cognition of Presence, [958] cognitions of something other (than Presence) are mistaken. (Appearances) do not exist as (something other than Presence). Presence is primordially pure, so when non-conceptual wisdom arises natural *rigpa* does not improve. Because natural *rigpa* is intrinsically empty, wisdom is self-originated.

This quotation explains that, in terms of their radiant nature, all dimensions and wisdom are effortlessly self-perfected. In terms of their empty essence, wisdoms are the uncompounded self-perfected base-enlightenment which does not fall into any conceptual limitations.

The *Longchen Rabjam Tantra* says:<sup>23</sup>

This (non-conceptual Presence) is the non-referential, space-like real condition which transcends dimensions of characteristics. Pure Perfect Presence is like a lamp whose sun and moon lights shine equally everywhere to remove the darkness of ignorance. [959] (Presence) is the key to open the secure lock. When the great secret miracle is unlocked, the jewel treasure of the three kayas is displayed. Seeing this, one is identical to the Victorious Ones.

The *Yönten Rinpochei Dzö* says:

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<sup>23</sup> Folio 41 in chapter 16 of the *sde dge* edition of *klong chen rab 'byams rgyal po'i rgyud*.

The second turning of the wheel (of dharma) by the Victorious One teaches three-fold liberation. In the dzogchen teaching this knowledge is known as the principle that the essence of sugatas naturally abides in the constituents of sentient beings.

This principle (of the empty, unborn source) is explained in the *Dzödrel Padma Karpo*. Because this meaning, considered to be the principal point of the ultimate, definitive, final set of sutra teachings, is the concrete foundation of tantric teachings, we should understand its essence here. Because no explanations can surpass the explanations in definitive texts of sutra and tantra, such as the *Uttaratantra*, (*the Great*) *Nirvana (Sutra)*, *the Great Magic Manifestation*, and so forth, [960] and because this precise authentic, ultimate principle is also the essence of what is explained in dzogchen texts, this instruction (has value and) should now be understood.

The texts of Longchenpa explain that it is a mistake to try to view emptiness. Conceptualization (of emptiness) is a view of nihilists, who say that the dimensions and wisdoms of the Victorious Ones are absolutely nothing at all. It is very important to distinguish these two ideas (the empty unborn source and nihilistic emptiness). The *Dzödrel* explains the idea in this way:

Because the kind of conceptualization which considers that there is nothing whatsoever is a nihilistic view, those who desire liberation do not rely upon it. Fundamentally, although nothing is or is not established by using verbal labels, profound texts say that, ultimately, there is an abiding state of accomplishment. [961] Theoretical dialectics are like vomit and cannot discredit profound knowledge. The superiority of alternative presentations cannot be understood by minds which see in a narrow, one-sided way.

If self-originated wisdom, the blissful source, did not exist, one could not be liberated from samsara, no matter how much effort and struggle one applied on a path. Struggle is said to be futile. The Venerable King of Nagas says:

If the realms (of Victorious Ones) did exist and one applied actions, one would see fine gold. If the realms did not exist and one applied actions, only emotions would be produced.

These explanations presented above are just ideas based upon intellectual analyses and are not quotations from the profound upadeshas which directly and straightforwardly point out self-originated wisdom, the natural condition, the atiyoga vehicle. [962] **Because** (conceptualization) **obscures the meaning of the unborn Source**, the essence of all-creating Pure Perfect Presence, our text explains that (conceptualization) **cannot understand the** unborn, ultimate, incommunicable **meaning of the atiyoga dzogchen view**, the natural state of **all** phenomena, **this Source of enlightenment** which **transcends all cause, effect, struggle and practice.**

### **Teach this State to Others**

The fifth subdivision is the instruction to give this teaching to others.

(r) **"Hey! Thus I, the All-Creating Teacher, give my advice to you, Sattvavajra, my first retinue, on how not to abide in these teachings taught by the three teachers of the three kayas."**

**Hey Mahasattva! Thus I, the All-Creating King, the Teacher, give my advice to you, Sattvavajra, royal heir, the first retinue, on how not to abide in these indirect, provisional teachings taught by the three teachers of the three kayas.** You, Mahasattva, should teach in the same way to those who follow these teachings in the future.

## Misfortune of Transmigration

The sixth subdivision is the explanation that if this teaching is not taught there is the misfortune that beings will wander in samsara.

**(r) "If I did not give this definitive teaching, I, the ancestor of all Victorious Ones of the three times, the All-Creating King, would destroy my lineage, and all beings would follow the path of samsara."**

**If I did not give this definitive teaching** of universal creation beyond action and effort, what would happen? [963] Because there does not exist any path to realize the citadel of enlightenment other than understanding this essence of all-creating Pure Perfect Presence, if I did not teach this, **I, the All-Creating King, the Teacher, the ancestor of all Victorious Ones of the three times, would destroy my lineage**, and there would be the negative consequence that not even one buddha would realize the Source and that **all beings would only follow the path of samsara**.

## Atiyoga Instructions

The third subdivision is the instruction that non-dual atiyoga transcends the dimension of views and cannot be seen. It has two subdivisions:

- 1) the instruction to not depend upon the concepts proliferated by the views and perceptions of the vehicles of cause and effect, because the unviewable total, natural state cannot be viewed (p55);
- 2) and the instruction about the one unviewable natural state, and how one abides in this unviewable state, beyond viewing and non-viewing (p56).

## Non-Dependence

The first subdivision is the instruction to not depend upon the concepts proliferated by the views and perceptions of the

vehicles of cause and effect, because the unviewable total, natural state cannot be viewed.

**(r) "Hey! Thus you, Sattvavajra, should transcend all dimensions of view and non-view. Because any way of viewing develops (more) concepts about the meaning, you should not intellectually grasp at views involved with causes and effects."**

**Hey Mahasattva!** Those who depend upon and abide in the provisional cause-and-effect teachings of the three kaya teachers do not understand the all-creating definitive state. [964] **Thus you, Sattvavajra, should transcend all conceptual dimensions**, such as **view and non-view**, and so forth, about this essence of Pure Perfect Presence, the real condition, which is beyond all limitations of dualism and conceptualization. **Any way of viewing** with conceptual mind fixed upon qualities does not connect with the essential **meaning** of the real condition, but rather, **develops** more and more **concepts**, so that one cannot go beyond the dimension of causes, effects and qualities. Thus there is the advice that **you should not intellectually grasp at these views involved with causes, effects, struggles and achievements.**

### **Abide beyond View and Non-View**

The second subdivision is the instruction about the one unviewable natural state, and how one abides in this unviewable state, beyond viewing and non-viewing.

**(r) "When atiyoga practitioners see and consider the non-abiding vehicle, perceived meanings cease. Seeing the essence of the unfabricated all-creating Source, they understand the meaning beyond anything to be perceived."**

In this case, how should we understand this Pure Perfect Presence, the Source? How do atiyoga **practitioners see and consider the atiyoga dzogchen vehicle, which does not abide** in any conceptual limitation? [965] In the objectless, immaterial dimension, all **meanings which are perceived** in terms of



existence, non-existence, good, evil, acceptance, rejection, struggle, achievement, and so forth, tracelessly and naturally **cease**. Thus, **seeing this essence of the unfabricated** natural condition, the **all-creating** state, the **Source**, they **understand the meaning beyond anything at all to be perceived**. The *rus sbaI rtsa rgyud* says:

The view which does not see is the perfect, supreme view.

### **Universal Luminosity beyond View**

The third subdivision is the summary that (Presence is) total universal luminosity, beyond the dimension of views. It has two subdivisions:

- 1) the authentic essence of natural Presence is like a clear mirror in which arise various reflections of unborn phenomenal perceptions (p57);
- 2) and the all-pervading, unlimited view that, from the moment of appearance, (phenomena) arise as unattached, luminous emptiness (p58). [966]

### **Mirror-like Clarity**

The first subdivision is the explanation that the authentic essence of natural Presence is like a clear mirror in which arise various reflections of unborn phenomenal perceptions.

**(r) "Hey! I, the All-Creating King, Pure Perfect Presence, am like a mirror in which all phenomena are seen."**

**Hey Sattvavajra!** The essence of **me, the All-Creating King, rigpa, Pure Perfect Presence**, is unborn space, the ineffable total *thigle*, the unproduced primordial, natural state, unceasing radiant wisdom, the essence of non-conceptual equality like a limpid, clear crystal mirror, the all-encompassing, vast dharmadhatu expanse. Within this state are unceasing appearances of *dang* energies, unpredictable manifestations and experiences of the real condition - rootless, groundless reflections, outer and inner empty forms, impartial and all-

pervading structures, and many types of different **phenomena**. They manifest from the non-objective state, appear from the invisible state, are conceived from what cannot be grasped, are objectified from what cannot be conceived, are freed in the non-referential state, and naturally dissolve into the traceless state. **I am like a mirror in which is seen** or a base from which arise **all** of these phenomena. (This mirror example) precisely points out Pure Perfect Presence, the All-Creating King. Within this dimension (of Presence) all appearances of samsara and nirvana are nothing other than the arising *rolpa* energies of baseless empty forms. [967] The *Longchen Rabjam Tantra* says:<sup>24</sup>

Self-originated wisdom effortlessly arises within the vast expanse of unfabricated Presence. (Wisdom) pervades all zenith, nadir, cardinal and intermediate directions and illuminates everything in the one space. Whatever arises to be seen, heard, remembered, or perceived self-manifests from the one objectless state. But the actionless ultimate state never appears or fades. Apparent objects and grasping minds which manifest in the mirror of luminous Presence are like reflections and illusions. Different phenomena manifest from nothing and seem to exist.

### **All-Pervading Limitless View**

The second subdivision is the all-pervading, unlimited view that, from the moment of appearance, (phenomena) arise as unattached, luminous emptiness.

**(r) "Everything arises as luminosity, beyond concrete identity, and displays the clarity of the essence which cannot be viewed. Understand that great seeing has no object to be seen in the state of unborn just-that-ness." Thus he spoke.**

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<sup>24</sup> Folio 71 in chapter 29 of the *sde dge* edition of *klong chen rab 'byams rgyal po'i rgyud*.

All these immeasurable appearances of the empty forms of the objectless essence of non-conceptual equality unceasingly **arise** as luminous, empty *rolpa* energies from the *tsal* energies which are the natural **luminosity** of Pure Perfect Presence, **beyond concrete identity**. [968] Everything **displays the** natural manifestation and **clarity of the** self-perfected unceasing **essence which cannot be viewed** or grasped through dualistic concepts. From the very moment when the infinite appearances of samsara and nirvana manifest, the essence is **unborn** from any causes and conditions and is beyond all conceptual limitations. These manifestations never for even an instant move away from the realm of **just-that-ness**, unborn space, the real condition. Thus, **understand that great seeing** which does not see is the understanding that this unceasing self-luminous **state does not** in any way **exist as an object to be seen as the state**. Because the all-pervading total wisdom of dharmadhatu transcends all limiting frames of reference, it is said to be 'the all-pervading view beyond limitations'. [969] **Thus he spoke.**

(r) **From the *All-Creating King, Pure Perfect Presence*, this concludes the fifty-ninth chapter, which explains *Unborn (Presence)*.**

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the fifty-ninth chapter, which explains that All Phenomena Are the Essence of *Unborn* Presence Itself.**

## Chapter 60 - *Samaya beyond Preservation*

The second chapter (of the five chapters on the first topic, that Presence is not a base for training,) is chapter sixty, which teaches that primordially unborn Presence Itself, the essence of space, is the real condition beyond preservation, rules, renunciation and antidotes. It has two subdivisions:

- 1) the teaching (p60);
- 2) and the explanation (p60).

### Teaching

The first subdivision is the teaching.

**(r) Then the All-Creating King, Pure Perfect Presence, taught how to understand the samaya beyond preservation.**

After explaining that atiyoga dzogchen has no distinctions, such as understanding or not understanding all-creating Pure Perfect Presence, and is not some dimension to view, **then the All-Creating King, Pure Perfect Presence, taught** this instruction about how to **understand that**, since self-originated wisdom, Presence Itself, transcends cause, effect, rejection and acceptance and does not distinguish between preserving and not preserving samayas, dzogchen **samaya is beyond preservation.** [970]

### Explanation

The second subdivision is the explanation. It has three subdivisions:

- 1) the general explanation about how (dzogchen) samayas transcend preservation and violation (p61);
- 2) the extensive explanation about how (dzogchen) samayas transcend preservation and violation (p62);
- 3) and the summary that the one (Presence) is beyond preservation (p72).

## General Explanation

The first subdivision is the general explanation about how (dzogchen) samayas transcend preservation and violation.

(r) **"Hey! The three kaya teachers who manifest from me, the Teacher of teachers, the All-Creating king, teach gradual (paths to conform with) the different capacities (of disciples). (Disciples) understand that there are (obligations) to preserve for the all-creating state. Some, (disciples of sutra,) understand that obligations and vinaya rules (should be preserved) in a pure way. Some, (disciples of outer tantra,) understand that *rigdzin* obligations (should be preserved) in a pure way. Some, (disciples of inner tantra,) understand that categories of root and secondary (samayas should be preserved). However considered, (these paths) do not teach the understanding (that my state transcends preservation)."**

Hey reminds the assembled retinue to be attentive. Because **this** essence of me, **the Teacher of teachers, the All-Creating King**, is unborn and non-conceptual and primordially transcends all actions and struggles, it transcends preservation of samayas. Nevertheless, all **three kaya teachers who manifest from all-creating me teach** vehicles involved with **gradual** struggles on paths, in accord with the **different capacities** of the sentient beings to be educated. Each retinue of these teachers **understands that there are** obligations and samayas to **preserve** for the **All-Creating King**, Presence Itself, self-originated wisdom. [971] **Some** disciples, who conform to (cause-oriented) vehicles of characteristics, **understand that obligations and vinaya rules** should be preserved **in a pure way**, without violation. **Some** disciples, who conform to the three series of outer tantra, **understand that the tantric *rigdzin* obligations** should be deliberately preserved **in a pure way**, without violation. **Some** disciples, who conform to the two lower inner tantras, **understand** that there are **categories** of samayas, as listed in the *One Hundred Thousand Samayas*, **and** also various classifications of **root and secondary** (samayas). But, **however** the meaning is **considered**, these paths involving hope, fear,

struggle and achievement **do not teach the understanding** of the All-Creating King beyond preservation.

### **Extensive Explanation**

The second subdivision is the extensive explanation about how (dzogchen) samayas transcend preservation and violation. It has nine subdivisions:

- 1) the understanding that the samayas of the All-Creator are beyond the limitations of preservation and non-preservation (p62);
- 2) because (dzogchen) samayas are not other than Presence, they are unbiased and transcend preservation and violation (p63);  
[972]
- 3) when one understands that Presence Itself is like space, one understands the samayas of the unborn all-creating state (p64);
- 4) when one actively participates in primordially pure Presence Itself, one understands the samayas of the All-Creator (p65);
- 5) because Presence Itself transcends transition and change, Presence transcends preservation and violation in the three times (p66);
- 6) the nature of samayas is united in the essence of the one state beyond preservation (p67);
- 7) the categories of samayas (p67);
- 8) the preservation of samayas either exists or does not exist, based upon whether one does not or does understand that unborn Presence Itself transcends preservation and violation (p69);
- 9) and one either recognizes or contradicts the essential meaning, based upon whether one does or does not understand non-preservation (p71).

### **Samaya beyond Limitations**

The first subdivision is the explanation of the understanding that the samayas of the All-Creator are beyond the limitations of preservation and non-preservation.

(r) **"The samaya of me, the All-Creating King, is said to transcend the limitations and partialities of preservation and non-preservation. Any (practitioner) who understands the transcendence of preservation and non-preservation understands the samaya of me, the All-Creator."**

Because **the samaya of the All-Creating King** primordially transcends violation and is **preserved or not preserved** without deterioration, [973] **it is said** to primordially transcend preserved and preserver, **without limitations and partialities** which could be violated. Thus, **any** practitioner who **understands** that **there does not exist** some purity through **preservation or** some violation through **non-preservation** transcends preservation of any samaya other than this. The *Longchen Rabjam Tantra* says:<sup>25</sup>

Samayas do not exist anywhere other than as the label 'samayas'. The natural view is samaya. Because all phenomena, however seen or heard, are united in natural Presence, samayas are naturally maintained, beyond violation. When one understands that (Presence) transcends violations and failures, samaya is simultaneous with whatever is perceived.

Thus the **samaya of me, the All-Creating King**, is **understood** to be total primordial liberation, Presence Itself, beyond preservation and beyond violation. (My samayas) are united in and are not something other than this one (Presence). [974]

### **Unbiased Samayas**

The second subdivision is the explanation that, because (dzogchen) samayas are not other than Presence, they are unbiased and transcend preservation and violation.

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<sup>25</sup> Folio 90 in chapter 38 of the *sde dge* edition of *klong chen rab 'byams rgyal po'i rgyud*.

(r) **"Hey! Because everything abides in me, the one root, Pure Perfect Presence, the Teacher of teachers, the All-Creating King, and everything is the samaya of the Source, you should understand the meaning of transcending preservation and non-preservation."**

**Hey Mahasattva!** Following is the reason why the samayas of **me, the Teacher of teachers, the All-Creating King**, are united in the one understanding of Presence Itself, self-originated wisdom. Because **all** phenomena primordially abide, beyond good, evil, acceptance and rejection, in the **one** indivisible flavor of *rigpa*, **Pure Perfect Presence, the root** of everything of samsara and nirvana, **everything** that appears and that beings experience is the essence **of the Source**, the real condition. **Because** the real condition of all phenomena, Presence Itself, the wisdom of natural *rigpa*, transcends **samaya** violations and failures, you should **understand that the meaning of preservation and non-preservation** is beyond the limitations of specific attachments and **transcends** preservation and violation. The *Namkhai Tha Dang Nyampai Gyü* says:

This samaya of the total *thigle* [975] abides in precious Samantabhadra Presence. Samayas which transcend preservation abide beyond the limitation of non-preservation.

### **Space-like Presence**

The third subdivision is the explanation that, when one understands that Presence Itself is like space, one understands the samayas of the unborn all-creating state.

(r) **"Hey! Because the samaya of the view of the All-Creating King, like unborn space, transcends limitations, anyone who correctly understands these (principles) understands the samaya of the All-Creating King."**

**'Hey'** reminds the self-manifesting retinue to be attentive. **Because the samaya of the transcendent unborn view of the All-**



**Creating King** abides like the primordially **unborn**, totally empty **space** of all phenomena and **transcends** all **limitations**, such as preservation, non-preservation, negation, affirmation, and so forth, **any** person with capacity **who correctly understands** **these** principles unmistakably **understands** the authentic **samaya** of the view of the **All-Creating King**. About this the *Rinpoche Khorloi Gyü* says:

Primordially pure *rigpa* has the impeccable samaya of wisdom which transcends negative impurities. When one recognizes the state of incommunicable *rigpa*, [976] one realizes the samaya of self-originated luminosity. Because the non-conceptual samaya cannot violate natural Presence, this self-originated samaya is completely pure.

### **Samaya of the All-Creator**

The fourth subdivision is the explanation that, when one actively participates in primordially pure Presence Itself, one understands the samayas of the All-Creator.

**(r) "Hey! I, the Teacher of teachers, the All-Creating King, teach the samaya beyond preservation. Anyone who learns the samaya from this root tantra will correctly understand the meaning."**

**Hey Sattvavajra!** How should we understand this principle of the samaya beyond preservation? **I, the Teacher of teachers, the All-Creating King, teach the samaya beyond preservation**, that all phenomena are primordially pure as the nature of self-originated wisdom, Presence Itself. Because this teaching is completely pure and unites all obligations and samayas, such as those of the (disciplines of pratimoksha, who seek) individual liberation, (the disciplines of) bodhisattvas, and so forth, this teaching is the **root tantra of all samayas**. The *Gyutrul* says:

In the supreme, definitive, unsurpassable vehicle, emotions and karma are totally purified and

accumulations manifest which cannot be accumulated by actions. Morality and obligations are perfect and complete. In this unsurpassable supreme samaya [977] everything, like the morality of the vinaya and infinite obligations of all kinds, is included and is completely pure.

Thus, when **any** person with faith and devotion beyond doubt **learns** this teaching that there is nothing to preserve other than this already-preserved, total root samaya, **this** person **will correctly understand the precise meaning** of primordial preservation beyond violation. It is extremely important to have unwavering confidence and trust beyond doubt in the meaning of this profound upadesha. The Great Regent says:

Self-originated wisdom is understood by those with confidence.

### **Presence Transcends Preservation**

The fifth subdivision is the explanation that, because Presence Itself transcends transition and change, Presence transcends preservation and violation in the three times.

**(r) "In ancient times I, the All-Creating King, taught (the samaya beyond preservation). Because the real condition does not change in the three times, you should understand that the samaya of me, the All-Creating King, is beyond preservation in the three times."**

Hey Sattvavajra! **In ancient times I, the Teacher, the All-Creating King, taught** the samaya beyond preservation. In future times there will also be the samaya beyond preservation. [978] Why? Because **the real condition** of Pure Perfect Presence, the Source, **does not transform or change in the three times.** When this tantra was previously communicated by the all-creating state, the samaya was beyond preservation. It is not as though this (samaya) will change in the future into some (samaya) which is not (beyond preservation). Thus this **samaya**

**of me, the All-Creating King, transcends preservation and violation and is beyond preservation in all three times.** In the same way that I, the All-Creator, understand, you, Sattvavajra, and others **should also understand.**

### **Union in the One State**

The sixth subdivision is the explanation that the nature of samayas is united in the essence of the one state, beyond preservation.

**(r) "Hey! In the same way that all phenomena are one in the root, Presence, (all) samayas are one (in the root, Presence), and transcend preservation. Moreover, (samayas) are understood to be unborn natural Presence."**

**Hey Mahasattva! All phenomena** which appear as samsara and nirvana are united in the **root, Pure Perfect Presence**, are not something other than the root, and abide as the essence of the **one** real condition. In a similar way, all **samayas transcend preservation**, and abide as the essence of the **one** root, Pure Perfect Presence, the real condition. [979] **Moreover**, here is the reason why samayas transcend preservation. Because even any acceptance or rejection of samayas is **understood to be** the essence of **unborn natural Presence**, phenomena have no frame of reference for preservation, non-preservation, and so forth.

### **Categories of Samayas**

The seventh subdivision is the explanation of the categories of samayas.

**(r) "Omnipresence, absence, oneness and self-perfection transcend preservation and are different aspects of the samaya of the All-Creating King. (These four words) describe different characteristics of unborn (Presence)."**

The samaya beyond preservation is perfect as the essence of Presence Itself, self-originated wisdom. Although this samaya has no different categories of meaning, there are four different classifications which use synonymous terms to label aspects of qualities. Accordingly, (the term) 'samaya of **omnipresence**' is used because the dimension of unborn Presence Itself equally gathers and encompasses all phenomena, such as good, evil, acceptance, rejection, defect, quality, and so forth, in the dimension of the one real condition. (The term) 'samaya of **absence**' is used because grasping and fixation upon preservation and non-preservation are transcended when all phenomena are understood to be baseless and rootless. [980] (The term) 'samaya of **oneness**' is used because all phenomena, such as the samaya to be preserved, the practitioner who preserves the samaya, the defects of not preserving the samaya, the qualities of preserving the samaya, and so forth, are understood to be the essence of the one Presence Itself, and not something separate. (The term) 'samaya of **self-perfection**' is used because, without dependence upon the application of actions, all phenomena are effortlessly self-perfected in the realm of Pure Perfect Presence and **transcend** all designations, such as **preservation**, non-preservation, violation, non-violation, and so forth. The *Longchen Rabjam Tantra* says:<sup>26</sup>

The samaya of absence means that preservation and violation are absent (in Presence which) transcends object and subject. The samaya of omnipresence means that there is no concept of good and evil for the essence beyond preservation and violation. There is no defect of failure [981] and no qualification of non-failure. There is omnipresence beyond defects and qualifications. The samaya of oneness means the non-duality of defects and qualifications, because there is no failure or non-failure. Because everything is one in the state, the object to be preserved is naturally one, the person who does the preserving is naturally one, the defect of failure is

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<sup>26</sup> Folio 91 in chapter 38 of the *sde dge* edition of *klong chen rab 'byams rgyal po'i rgyud*.

naturally one, and the qualification of non-failure is naturally one. Because nothing is separate from the natural state, the name 'samaya of oneness' is assigned. The samaya of self-perfection means that there is no concept of a limitation, because everything remains in the state and there is no other dimension. Preservation is unified in the impartial, limitless real condition. Non-preservation is unified in this (real condition). Because (the real condition) is self-perfected, failure, non-failure, defects and qualifications are unified in this (real condition). This samaya is supreme because nothing is separate from it. [982]

One should understand that these four samaya expressions are never something other, but are only **different aspects of the samaya of the All-Creating King** which transcends preservation. Ultimately, these four (words do not refer to) different phenomena, but **are** simply four **different** names for four **characteristics** which are **understood to be unborn Presence** Itself.

### **Samaya Violation**

The eighth subdivision is the explanation that the preservation of samayas either exists or does not exist, based upon whether one does not or does understand that unborn Presence Itself transcends preservation and violation.

**(r) "Based upon the distinction between understanding and not understanding the unique meaning of the Source beyond preservation, a distinction is made between provisional and definitive (meanings) and between teachings of preservation and non-preservation."**

Does the samaya of dzogchen transcend preservation in all times and circumstances? If yes, then why do dzogchen texts speak about the duality of preservation and non-preservation? If the natural state of dzogchen is correctly understood to be Presence Itself, self-originated wisdom, then samayas are

transcended in all times and circumstances. Nevertheless, the dualistic classification of the preservation and non-preservation of samayas is itself (also included in) the essence of the **unique meaning** of the **Source**, self-originated wisdom **beyond preservation**. [983] **Based upon the distinction between** practitioners following some path who correctly **understand and** practitioners who do **not understand** this natural state, a **distinction is made between two** categories: **provisional** meaning for those who do not correctly understand Presence Itself, **and definitive** meaning for those who correctly understand. A distinction is made between **teachings of preservation and non-preservation**, related respectively to the provisional and definitive meanings. Thus, although ultimately the real condition is beyond preservation, (preservation) is said to be an antidote for grasping and fixation in the minds of some individuals. The *Longchen Rabjam Tantra* says:<sup>27</sup>

Although defects and qualifications cannot be distinguished as separate phenomena, grasping arises in the minds of individuals. Thus various trainings are said to be antidotes for dualism.

Until one understands the authentic view, it is a serious mistake to use dzogchen as the excuse to expound nihilistic views about the transcendence of good and evil and to throw away all samayas and obligations. [984] The *Tingdzog* says:

When one does not have certainty about the view of the authentic state and receives partial teachings about samayas, pride may develop due to (a misunderstanding of) the topic of effortlessness. If one applies uncontrolled crude behavior of body and voice and is not protected in samsara by the words of buddha, undoubtedly there will be the fruit of terrible suffering. The biggest defect of degenerate views is that one falls into intense vajra hell, with no escape.

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<sup>27</sup> Folio 91 in chapter 38 of the *sde dge* edition of *klong chen rab 'byams rgyal po'i rgyud*.

## Understanding the Meaning

The ninth subdivision is the explanation that one either recognizes or contradicts the essential meaning, based upon whether one does or does not understand non-preservation.

**(r) "Hey! (Practitioners) who understand samaya beyond preservation understand the state of the Victorious Ones of the three times. Practitioners who do not understand this (definitive meaning) totally contradict the essential meaning of natural Presence."**

**Hey Mahasattva!** There is the dualism of correctly understanding or not understanding the meaning of samaya beyond preservation, the essential knowledge of great secret atiyoga explained previously. First, there are practitioners who have supreme capacity to understand the essential meaning that the real condition is beyond preservation. **Because these practitioners correctly understand the definitive meaning of samaya beyond preservation, they unmistakably understand the natural state of Pure Perfect Presence, *rigpa*, the state of the Victorious Ones of the three times.** [985] **Other practitioners, who do not understand this meaning of non-preservation, abide on a path with the provisional meaning of preservation. They totally contradict the essential meaning of natural Presence, primordially beyond preservation and violation. The *Lado* says:**

Samaya means your state; something else is not preserved. Preservation creates jealousy about self-originated phenomena.<sup>28</sup> Whatever types of self-originated phenomena arise and appear, naturally relax in your own state beyond jealousy. When you completely preserve the samaya beyond preservation, there is no self and you transcend the concept of samaya.

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<sup>28</sup> For example, one dualistically considers that some other imaginary situation named 'preservation' is superior to natural self-originated wisdom-energies.

## Summary

The third subdivision is the summary that the one (Presence) is beyond preservation. It has two subdivisions:

- 1) when one remains in samayas which can be preserved or violated, for eons one does not recognize the essential meaning (p72); [986]
- 2) and the instruction to remain in the (dzogchen) samaya which transcends preservation (p73).

## Non-Recognition

The first subdivision is the explanation that, when one remains in samayas which can be preserved or violated, for eons one does not recognize the essential meaning.

**(r) "Hey! Any (practitioners) who transgress this samaya of me, the All-Creator, and observe the samayas of the teachers of the three kayas will have very great difficulty for many hundreds of eons to discover the innermost meaning."**

Hey! Any practitioners who depend upon the indirect, provisional teachings **of the teachers of the three kayas** and **observe** the preservation and violation of **samayas**, using hope, fear, rejection and acceptance, do not understand and **transgress** this **samaya** beyond the preservation of Pure Perfect Presence, *rigpa*, the essence **of me, the All-Creator**, the teacher'. Even if they persevere **for many hundreds of great eons**, they **will have very great difficulty to discover the innermost meaning** of the real condition, the essence beyond rejection, acceptance, struggle and achievement. These practitioners do not transcend the dimension of hope, fear, rejection and acceptance. The *Lado* says:

When one correctly preserves the root and secondary samayas, one's mind does not transcend the intimidation of hope and fear. When samayas are observed, samayas are not transcended. [987]



## **Samaya beyond Preservation**

The second subdivision is the instruction to remain in the (dzogchen) samaya which transcends preservation.

**(r) "Thus, when you receive the teachings of me, the All-Creator, you should understand the samaya beyond preservation." Thus he spoke.**

**For this reason, those who have capacity to receive the definitive dzogchen teachings of me, the Teacher, the All-Creator, should not bind their condition with concepts of hope, fear, rejection and acceptance, but instead they should understand the samaya beyond preservation,** which does not distinguish between preservation and non-preservation in the essence of Pure Perfect Presence, the Source, and which is primordially empty, uncompounded, and beyond concepts and qualities. **Thus he spoke.** About how practitioners who understand this principle find themselves in the dzogchen samaya beyond preservation, the *Lado* says:

They transcend the dimension of the preservation and non-preservation of samayas. They transcend mental acceptance of failure and non-failure. They go beyond all evaluation of inexpiable action, preservation and violation. Beyond dimensions of considerations, they transcend all samayas.

**(r) From the *All-Creating King, Pure Perfect Presence*, this concludes the sixtieth chapter, which explains the *Samaya beyond Preservation*.**

This completes the commentary on the chapter entitled  
[988] **From the *All-Creating King, Pure Perfect Presence*, the sixtieth chapter, which explains the *Samaya beyond Preservation*.**

## Chapter 61 - *Sacred Activity beyond Effort*

The third chapter (of the five chapters on the first topic, that Presence is not a base for training,) is chapter sixty-one, which explains that, because self-originated wisdom is the primordial self-perfection of the two benefits,<sup>29</sup> there is no need now for efforts and struggles to apply sacred activities to accomplish the two benefits. It has two subdivisions:

- 1) the teaching (p74);
- 2) and the explanation (p74).

### Teaching

The first subdivision is the teaching.

**(r) Then the All-Creating King, Pure Perfect Presence, explained sacred activity beyond effort.**

After explaining dzogchen samaya beyond preservation, **then the All-Creating King, the Teacher, Pure Perfect Presence, explained** the principle that all **sacred activity** in Pure Perfect Presence, the Source, is primordially self-perfected and **beyond effort** which depends upon the application of actions to complete the two benefits .

### Explanation

The second subdivision is the explanation. It has three subdivisions:

- 1) sacred activity involved with struggle and accomplishment does not accomplish the sacred activity of the Victorious Ones (p75);
- 2) primordially complete sacred activity beyond effort (p76);
- 3) and understanding (that sacred activity beyond effort) is the supreme realization of the all-creating state (p83). [989]

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<sup>29</sup> Practitioners perform sacred activities to benefit themselves and others.

## Sacred Activity with Effort

The first subdivision is the explanation that sacred activity involved with struggle and accomplishment does not accomplish the sacred activity of the Victorious Ones.

(r) **"Hey Sattvavajra! Understand correctly. The three kaya teachers who manifest from the essence of me, the Teacher of teachers, the All-Creating King, manifest kayas to somehow educate specific (retinues). (Practitioners) think that they will meet with (their desired) benefit by performing sacred activities. They think that adopting mudras is the (sacred) activity of the body. They think that applying recitations and mantras (is the sacred activity) of the voice. They think that cultivating contemplations, (such as) sending and receiving (light rays, is the sacred activity) of the mind. They do not understand that the free abiding of three gates is (effortlessly self-)perfected (sacred activity)."**

**Hey Sattvavajra! Understand correctly and** unmistakably when I explain this principle of dzogchen sacred activity beyond effort. All **three kaya teachers who manifest** as my retinue from the three aspects of the essence of me, the **Teacher of teachers, dharmakaya, the All-Creating King, manifest** visibly as **kaya dimensions to somehow educate** and teach to configurations of their **specific** kaya retinues. Using struggle and practice, (practitioners) **apply** and accomplish these teachings according to their specific vehicle of cause and effect. (Tantric practitioners) apply methods to somehow accomplish all **sacred activities** of pacification, expansion, empowerment and subjugation. They think that they **will meet with** their desired **benefit**, whether temporary or ultimate. Thus **they think** that there exist actions to perform, such as **adopting mudras with the body**, and so forth. [990] They **think** that **with the voice** they should **recite** and count the deity's heart **mantra** corresponding to the specific circumstances of each of the four activities.<sup>30</sup>

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<sup>30</sup> The four sacred activities of pacification, expansion, empowerment and subjugation are respectively related to the vajra family in the east, the ratna

They **think** that there exists the **cultivation of contemplations**, such meditating deities, **sending and receiving** light rays, and so forth, **with the mind**. Acting in these ways, retainers do **not understand**. They are not taught that through the **freely abiding actions of the three gates**,<sup>31</sup> without dependence upon actions, struggles and practices, all sacred activities are effortlessly self-perfected. By abiding in hope, fear, struggle and accomplishment, they contradict the meaning of total effortless self-perfected dzogchen.

### **Self-Perfected Sacred Activity**

The second subdivision is the explanation of primordially complete sacred activity beyond effort. It has eight subdivisions:

- 1) primordial effortlessness (p76);
- 2) self-perfection of the two benefits (p77);
- 3) Presence beyond action and non-action (p78);
- 4) the three gates beyond effort and struggle (p79);
- 5) the advice to understand effortlessness (p80);
- 6) the provisional meaning of the four sacred activities (p81);  
[991]
- 7) the arising of wisdom beyond searching (p82);
- 8) and the instruction on the meaning of effortlessness (p82).

### **Primordial Effortlessness**

The first subdivision is the explanation of primordial effortlessness.

**(r) "Hey! The (teaching about the) sacred activity of me, the Teacher, the All-Creator, transmits sacred activity beyond actions to apply. Because (my activity) does not contradict the meaning (of the real condition) and totally fulfills intentions, you should understand sacred activity beyond effort."**

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family in the south, the padma family in the west and the karma family in the north.

<sup>31</sup> The three gates are body, voice and mind.

**Hey Sattvavajra! The (teaching about the) effortless self-arising sacred activity of me, the Teacher, the All-Creator, transmits that** in the self-originated wisdom of Presence Itself all **sacred activity** to accomplish the two benefits is primordially self-perfected, **beyond actions to apply** which depend upon effort and struggle with the three gates. (My sacred activity) **does not contradict the essential meaning** of the real condition, beyond the dimension of actions, struggles and accomplishments. All **intentions** to accomplish the two benefits are **totally fulfilled** in an effortless, natural way, without dependence upon acceptance, rejection, effort and struggle. For this reason **you, Sattvavajra, should understand sacred activity beyond effort.**

### **Self-Perfection of the Two Benefits**

The second subdivision is the explanation of the self-perfection of the two benefits.

(r) **"Hey! The (teaching about the) sacred activity of me, the Teacher, the All-Creator, transmits sacred activity beyond actions to apply. Thus you should understand not to perform actions for your own benefit which is already self-perfected. Because (everything is) one in space, you should understand not to perform actions for the benefit of others. You should understand definitively in this way."**

**Hey Sattvavajra! The sacred activity of me, the Teacher, the All-Creating King, is the self-perfection of the two benefits, beyond any accomplishment through effort and struggle. What is the (meaning of this) principle?** [992] The *klong chen* says.<sup>32</sup>

The perfection of renunciation means that emptiness does not establish illusions. The perfection of realization means that the essence is non-dual.

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<sup>32</sup> This quotation does not occur in the *mtshams brag*, *mkhyen brtse* or *sde dge* editions of the *klong chen rab 'byams rgyal po'i rgyud*.

Because renunciation and realization for **your own benefit** are already primordially **self-perfected** as ultimate enlightenment, **understand not to perform** actions to newly accomplish your own benefit now. Also, in the dimension of Presence Itself, the Source, the **benefit of others** does not exist as a separate category. **In** the unborn **space** of natural Presence, the benefit of others is wholly perfected as the total indivisibility of samsara and nirvana. Because everything is already liberated as **one** whole in the dimension of equality, dharmakaya, **understand not to perform** any separate benefit for others. The *Changchub kyi Sem Kundü* says:

The six types of beings are primordial buddhas. Everything is liberated, with nothing more to be done. [993]  
Everything everywhere, however it appears, is primordially unified in the one realm.

Thus all dzogchen sacred activity to complete the two benefits is effortlessly and primordially self-perfected. **You**, Mahasattva, **should understand definitively in this way**, without deviations and mistakes.

### **Presence beyond Action and Non-Action**

The third subdivision is the explanation of Presence beyond action and non-action.

(r) **"Hey! Because, in all-creating Pure Perfect Presence, all phenomena (already) are the performance (of actions), you should understand that there is no need for any other action in Pure Perfect Presence. How could designations like action and non-action be applied to Pure Perfect (Presence), the Source, which is not produced (by causes) and which transcends actions?"**

**Hey Mahasattva! Because, in the original unborn space of all-creating Pure Perfect Presence, all phenomena already are the performance of actions of primordial liberation, you should understand that there is no need for any other action or**

struggle to accomplish sacred activity in **Pure Perfect Presence**, the Source. **How could designations (like) action and non-action** to accomplish the twofold benefit of self and other **be applied to Pure Perfect Presence**, *rigpa*, the Source of all phenomena, **which**, like space, **is not produced** by any causes and conditions and which **transcends** all **actions** of acceptance, rejection, negation and affirmation? [994] The essence of the uncompounded real condition primordially transcends concepts of action and non-action.

### **Three Gates beyond Effort and Struggle**

The fourth subdivision is the explanation of the three gates beyond effort and struggle.

(r) **"Hey! You should understand that the sacred activity of me, the All-Creating King, transcends activities of the body, (such as) adopting mudras. You should understand that the essence (of my sacred activity) transcends the recitation of mantras with the voice. You should understand that (my sacred activity) transcends the sending-receiving meditations of the mind."**

**Hey! You should understand that the effortless self-perfected sacred activity of me, the Teacher, the All-Creating King, transcends activities of the body, such as adopting mudras with the hands and dancing postures with the feet. All movements and activities are the nature of dance and mudra. Similarly, all words and sounds are the nature of mantra. Do not apply effort and struggle with the voice, singing ritual songs and hymns, reciting mantras, and so forth. You should understand that all speech and sound is already self-perfected as the essence of enlightenment, the real condition, the unborn essence of empty sound. Also, everything that arises as memory or perception arises as the miraculous emanation of total self-arising wisdom. Transcend the cultivation of various rolpa energies of contemplation with mind which sends and receives light rays and meditates deities to pacify illnesses and negative provocations and increase life and merits, and so forth.** [995] You

should **understand** that all visions, sounds and perceptions are the ornamental chakra of the inexhaustible primordial Body, Voice and Mind of the Victorious Ones, the essence of the unceasing web of illusion. The *Rinpoche Khorloi Gyü* says:

The sounds made by embodied beings are known to be the Voice of mantras. Non-dual appearance and emptiness are the Voice of *rigpa*. Whatever appears as color and shape is the profound ornamental chakra of the supreme kaya. Vajra-like indivisibility is the essence of Presence, Samantabhadra. The perfect total bliss of the three kayas is understood through natural relaxation without intention.

### **Understanding Effortlessness**

The fifth subdivision is the advice to understand effortlessness.

**(r) "(Buddhas) of the past, future and present are perfectly enlightened through understanding sacred activity beyond effort. Sattvavajra, you should depend upon the understanding of the Victorious Ones of the three times, and you should also understand through your study (of this topic)."**

The sacred activity of atiyoga dzogchen does not depend upon the struggles and accomplishments of the three gates. [996] Thus, all buddhas of the **past**, buddhas of the **future**, and Victorious Ones alive in the **present are perfectly enlightened through understanding** the meaning of **sacred activity beyond effort** in Pure Perfect Presence, the Source, where all phenomena are the essence of effortless self-perfection. **Sattvavajra, you should depend upon the correct understanding of the Victorious Ones of the three times** about the meaning of sacred activity beyond effort, **and you should also understand through your study** of this topic of sacred activity beyond effort.



## Four Provisional Sacred Activities

The sixth subdivision is the explanation of the provisional meaning of the four sacred activities.

**(r) "Hey! The three kaya teachers who manifest from me teach pacification, expansion, empowerment and subjugation. In order to educate (these disciples) who delight in categories and conceptual characteristics, they teach ways (to perform sacred activities corresponding to) the understanding (of disciples)."**

**Hey! The three kaya teachers who manifest from me,** the All-Creating King, **teach** to disciples the application and accomplishment of four sacred activities. They teach **pacification** of the eight fears: fear of water, fire, poison, spears, armies, famine, enemies and untimely death. They teach **expansion** of the six possessions: long life, great power, good fortune, radiance, many followers and great pleasures. [997] They teach **empowerment** through the four devotions: disciples have devotion as if to one's father and mother, devotion as if to one's ruler, devotion as if to one's leader, and devotion as if to one's teacher. They teach **subjugation** of objects of destruction through actions which subjugate all enemies and hindrances causing interruptions. **Practitioners who delight in categories and** are attached to dimensions with **conceptual characteristics**, such as symbolic substances, mantras, contemplations, deities, mudras, and so forth, cannot understand when they are first taught dzogchen benefit beyond action and effort. Practitioners who need **education are taught** provisional teachings, with different ways to perform sacred activities in correspondence with their specific **conceptual understanding**. These (provisional teachings) are not the authentic, definitive atiyoga knowledge taught to practitioners with high capacity. [998]

## Wisdom beyond Searching

The seventh subdivision is the arising of wisdom beyond searching.

(r) **"Hey! Thus, when you study this teaching of me, the All-Creator, you should unmistakably investigate the meaning. Sacred activity beyond all action and effort arises as the understanding of the perfect total benefit (for self and other), beyond (the need for more) production."**

**Hey!** The sacred activities taught by the three victorious kayas are provisional teachings which explain realization based upon struggle and practice. **Thus, when you study this definitive teaching of me, the Teacher, the All-Creator, you should unmistakably investigate the meaning.** Because this **sacred activity beyond all action and effort is the self-perfected total benefit** for self and other and is **not produced** by any actions of the three gates, automatically the authentic wisdom of **understanding arises** and directly recognizes the benefit, with no need to newly perform (sacred activity). This wisdom of understanding constitutes the complete benefit of the four types of sacred activity. The *Bangdzö Trul De* says:

The self-originated wisdom of Presence [999] is pacification beyond object and subject. It is expansion which pervades everything everywhere. It is empowerment in the mastery of Presence. It is subjugation which conquers concepts.

### Meaning of Effortlessness

The eighth subdivision is the instruction on the meaning of effortlessness.

(r) **"Hey Sattvavajra! Correctly understand this benefit. When you understand the benefit of the Source beyond action and effort, you understand the self-perfected benefit beyond**

**the performance or non-performance of actions. You should understand this sacred activity of the All-Creating King."**

**Hey Sattvavajra!** When you **correctly understand** that the **benefit** of any dzogchen sacred activity, beyond the action and effort of the three gates, is effortlessly self-perfected in the wisdom which precisely knows Presence Itself, you will **understand the benefit, beyond action and effort**, of the All-Creator, the **Source** of all phenomena. When one **transcends** all bondage from hope, fear, struggle and accomplishment, there will be total self-perfected benefit, **beyond** the evaluation which **performs or does not perform** actions of effort and struggle with the three gates, such as accomplishing sacred activities. Thus **you, Mahasattva, should understand this** effortless primordially perfect benefit of the **sacred activity of the All-Creating King.** [1000]

### **How to Realize the All-Creating State**

The third subdivision explains the understanding (that sacred activity beyond effort) is the supreme realization of the all-creating state. It has three subdivisions:

- 1) paths with the characteristics of action and effort (p83);
- 2) the instruction that effortless understanding is the all-creating state (p84);
- 3) and the understanding that enlightenment is the three gates, beyond effort (p85).

### **Paths Involving Effort**

The first subdivision is the explanation of paths with the characteristics of action and effort.

**(r) "Hey! I, the All-Creating King of Teachers, teach that all performed actions are paths with characteristics."**

**Hey Sattvavajra!** The text says '**King of Teachers**' because dharmakaya, the All-Creating King, is the Teacher of teachers of the three kayas. **I, Pure Perfect Presence, the All-**

**Creator**, the Teacher of the Victorious Ones of the three kayas, **teach that all performed actions** involving hope, fear, struggle and accomplishment **are paths with conceptual characteristics**. Thus the advice is to abide in the unfabricated natural benefit which does not require the application of any effort or practice. The *Bangdzö Trul De* says:

Performed actions are paths of bondage. The teaching about non-accomplishment explains transcendence of union and separation.

### **Effortless Understanding**

The second subdivision is the instruction that effortless understanding is the all-creating state. [1001]

**(r) "When the definitive benefit of sacred activity beyond action is understood, sentient beings manifest as the state of the All-Creating King."**

All activities involving rejection, acceptance, effort and struggle are deviations onto paths with conceptual characteristics which do not correspond to the essential meaning of the real condition. Thus one should unmistakably understand the unfabricated natural benefit of self-originated wisdom, Presence Itself, which does not bind one's condition with mental actions of hope, fear, negation and affirmation. Because Pure Perfect Presence, the Source, is **beyond** all efforts to apply **actions**, all **sacred activity** which benefits beings is said to be effortlessly self-perfected. The *Longchen Rabjam Tantra* says:<sup>33</sup>

Transcending limitations and partialities, dharmadhatu is glorious *thugje* energy acting equally everywhere. Totally pervaded by Pure Perfect Presence, dharmadhatu is the non-referential ultimate benefit of beings. Sacred activity is self-perfected in Pure Perfect Presence.

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<sup>33</sup> Folio 94 in chapter 39 of the *sde dge* edition of *klong chen rab 'byams rgyal po'i rgyud*.

This teaching explains that sacred activity beyond action and effort is effortlessly self-perfected and is the ultimate dzogchen knowledge about **definitive benefit**. [1002] **When** this benefit is correctly **understood**, all **beings** of the three realms **are known** to be **the state of** the one primordial, inseparable state of me, Pure Perfect Presence, *rigpa*, **the All-Creating King**, dharmakaya. The three realms naturally and effortlessly **manifest** the effortless state of total liberation.

### **Three Gates beyond Effort**

The third subdivision is the explanation of the understanding that enlightenment is the three gates beyond effort.

(r) **"When you (follow) the unmistaken (path of the natural) three gates of the Source beyond actions, you will understand the benefit which transcends action and effort. Because this understanding is the unique knowledge of the Victorious Ones of the three times, it is the supreme state of understanding on the unmistaken path."** Thus he spoke.

Because this **Source**, Pure Perfect Presence, is the primordially self-originated uncompounded essence, it is **beyond** all **actions** involving struggle and accomplishment. When you follow the **unmistaken** path of the unfabricated natural state of the **three gates**, you will directly **understand the benefit which transcends all action and effort**. Because this understanding is the **unique indivisible knowledge of the Victorious Ones of the three times**, the state of direct realization which **understands** this **unmistaken path** beyond all transformation and reconstruction of just-that-ness **is the supreme state**, superior to all paths involving effort and accomplishment. **Thus he spoke.**  
[1003]

(r) **From the *All-Creating King*, Pure Perfect Presence, this concludes the sixty-first chapter, which explains the *Understanding that Understanding that (Sacred Activity Is) the Three Gates beyond Action and Effort*.**

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the sixty-first chapter, which explains the *Understanding that (Sacred Activity Is) the Three Gates beyond Action and Effort*.**

## Chapter 62 - *Mandala beyond Development*

The fourth chapter (of the five chapters on the first topic, that Presence is not a base for training,) is chapter sixty-two, which explains that the natural state of the total self-perfected ultimate mandala of Presence Itself is already perfected, beyond development, has no duality of mandala dimension and deity forms, and is beyond development and non-development. It has two subdivisions:

- 1) the teaching (p87);
- 2) and the explanation (p87).

### Teaching

The first subdivision is the teaching.

**(r) Then the All-Creating King, Pure Perfect Presence, taught this (principle of) understanding the mandala beyond development.**

After teaching that the total self-perfection of the twofold benefit of the sacred activity of the Source, Pure Perfect Presence, is beyond effort, **then the All-Creating King, Pure Perfect Presence, taught this principle of understanding** that, because all phenomena which manifest as the universe of samsara and nirvana are already perfected in the unique **mandala** of self-perfection, **beyond development**, the unique mandala transcends the development of some other mandala. [1004]

### Explanation

The second subdivision is the explanation. It has three subdivisions:

- 1) there is no fruit other than fatigue from believing in the characteristics of mandala development, such as the contemplations, and so forth (p88);
- 2) the self-perfected mandala beyond development (p89);
- 3) and the five emotions, the *tsal* energies of Presence, are the mandala of self-originated wisdom (p98).

## Fatigue from Mandala Development

The first subdivision is the explanation that there is no fruit other than fatigue from believing in the characteristics of mandala development, such as the contemplations, and so forth. It has two subdivisions:

- 1) the establishment of mandalas which fixate upon characteristics (p88);
- 2) and mandalas fixated upon characteristics are not the authentic state (p89).

### Mandalas Fixated upon Characteristics

The first subdivision is the establishment of mandalas which fixate upon characteristics.

**(r) "Hey Sattvavajra, now understand this topic! The three kaya teachers who manifest from me teach to disciples who delight in numerous characteristics that there are accumulations (to gather) and mandalas to develop."**

**Hey Sattvavajra!** All phenomena are already the essence of the unfabricated self-perfected mandala of *rigpa*, Pure Perfect Presence. You should **now understand** how I, the Teacher, the All-Creating King, explain **this topic** that there are no conceptual characteristics to develop. Specifically, here is the explanation of how followers of lower vehicles struggle to accomplish the construction and practice of mandalas. [1005] These mandalas are not the knowledge of effortless dzogchen. **The three kaya teachers who manifest from me, the All-Creator, teach that there are two accumulations<sup>34</sup> to gather and mandalas to develop.<sup>35</sup>** They give these gradual provisional teachings of

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<sup>34</sup> The two accumulations are the accumulation of merits and the accumulation of wisdom.

<sup>35</sup> Tantric practitioners consider that it is necessary to develop the characteristics of their specific mandalas. They try to purify and transform the five elements, five aggregates and eight consciousnesses into female buddhas, male buddhas and wisdoms.



conceptual paths to disciples who delight in numerous **characteristics**, such as the forms, shapes, colors, and so forth, of mandala dimensions and deity forms. These characteristics are not the authentic natural state, but are said to be provisional conditions on the level of mind.

### **Mandalas with Characteristics Are Not Authentic**

The second subdivision is the explanation that mandalas fixated upon characteristics are not the authentic state.

**(r) "Any practitioners who depend upon paths (taught by) the three kaya (teachers) understand that (the mandala) has numerous characteristics. For a very long time - (for example,) one billion eons - they will not understand the meaning of the mandala beyond development."**

**Any practitioners who depend upon indirect, provisional paths taught by the three kaya teachers want to understand that this self-perfected unfabricated mandala of *rigpa*, Pure Perfect Presence, has numerous characteristics to construct and develop. [1006] While abiding on this path of effort and practice which deviates into a conceptual dimension fixated upon characteristics, for a very long time - for example, one billion eons - their minds will be filled with conceptual characteristics and they will not understand the authentic meaning of the teaching of the All-Creating King, the Teacher, that the mandala of the Source, Pure Perfect Presence, has an essence beyond development.**

### **Self-Perfected Mandala beyond Development**

The second subdivision is the explanation of the self-perfected mandala beyond development. It has three subdivisions:

- 1) the brief explanation of the uncreated mandala of total self-perfection (p90);
- 2) the extensive explanation of the uncreated mandala of total self-perfection (p91);

3) and the summary of non-development (p97).

### Brief Explanation

The first subdivision is the brief explanation of the uncreated mandala of total self-perfection.

(r) **"Hey! In (the teaching) of me, the Teacher, the All-Creating King, the accumulations and mandala are (already) self-perfected in the essence (of Presence). Thus you should understand the meaning of non-development and non-accumulation in the uncreated (self-) perfected real condition."**

**Hey Mahasattva!** Those who follow paths attached to objects, characteristics and concepts are not able to understand the mandala of self-perfection beyond development. **In the definitive dzogchen teaching of me, the Teacher, the All-Creating King,** complete gathering of the two **accumulations** and development of **mandalas** are primordially **self-perfected in the essence** of the Source, Pure Perfect Presence, without dependence upon paths which struggle with actions. [1007] *Rigpa*, Pure Perfect Presence, is the real condition, with an unchanging **self-perfected essence not created** by effort and struggle. **When** you correctly **understand the meaning** of the teaching about **non-development** of the mandala **and non-accumulation** of the two primordially complete accumulations in this Presence, there is effortless self-perfection, with no need for any struggles, such as gathering accumulations, constructing and practicing mandalas, and so forth. The *Longchen Rabjam Tantra* says:<sup>36</sup>

The fruit of the accumulation of wisdom is Presence Itself. Merits and wisdom are already completed in Pure Perfect Presence. [1008] Merits and wisdom are not created, accumulated or increased by actions. Like the vast sky

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<sup>36</sup> Folio 32 in chapter 12 of the *sde dge* edition of *klong chen rab 'byams rgyal po'i rgyud*.

and the ocean, the two great accumulations are naturally complete.

The *Namkhai Tha Dang Nyampai Gyü* says:

The ultimate treasure of unfabricated *rigpa* and the spacious realm beyond transformation and change are naturally luminous, beyond development, in the supreme mandala of *rigpa*.

### Extensive Explanation

The second subdivision is the extensive explanation of the uncreated mandala of total self-perfection. It has seven subdivisions:

- 1) the essence of the mandala (p91);
- 2) the definition of the mandala (p92);
- 3) the function of the mandala (p94);
- 4) the nature of the mandala (p94);
- 5) the way to see the mandala (p95);
- 6) the fruit of the mandala (p96);
- 7) and the instruction on the mandala (p97).

### Mandala Essence

The first subdivision is the essence of the mandala.

**(r) "Hey! The teaching of the mandala of me, the All-Creator, transmits that (everything) self-originated (from Presence) and is perfected in the (one) mandala. Because all (phenomena) are perfect in the Source, there is nothing to develop or diminish. You should understand that the mandala is instantaneously perfected, beyond development."**

**Hey! The teaching of the principle of the natural self-perfected mandala, the mandala of Pure Perfect Presence, *rigpa*, the essence of me, the All-Creating King, the Teacher, is the transmission that all phenomena of samsara and nirvana self-originate from the *tsal* energy of Pure Perfect Presence and are**

primordially self-perfected in the one **mandala**. [1009]  
Specifically, because **all** phenomena, however they appear, **are** naturally and primordially **perfected in the Source**, Presence Itself, **there is nothing to develop or diminish** in the mandala where base and fruit are totally indivisible. When you understand **instantaneous perfection beyond development**, you **understand the mandala** beyond development. Garab Dorje says:

The essence of everything is Pure Perfect Presence. This unfabricated self-luminous Source is the perfect, indivisible primordial state which encompasses everything everywhere.

The essence of all phenomena is the unfabricated self-luminous essence of Pure Perfect Presence, the Source. Everything of samsara and nirvana is perfected in indivisible equality and abides as the essence of the one all-encompassing *thigle*, the natural self-perfected mandala. [1010]

### **Mandala Definition**

The second subdivision is the definition of the mandala.

**(r) "Hey! The center (of the center-periphery mandala) is the Source of the unmistakable meaning. The periphery (of the center-periphery mandala) perfectly constitutes the total bliss of samsara and nirvana. Because this Source mandala is the root of everything, you should understand that all mandalas are united in this Source mandala."**

**Hey Mahasattva!** What is the definition of mandala (center-periphery)?<sup>37</sup> The word '**center**' is used because the mandala is the **Source**, path and center of all phenomena, which abide in the essential state **of the unmistakable meaning**, Presence Itself, self-originated wisdom. The word '**periphery**' is used

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<sup>37</sup> The two Tibetan syllables used to translate the Sanskrit word 'mandala' are *dkyil* (center) and '*khor* (periphery).

because all the infinite, boundless perceived appearances of **samsara and nirvana**, which manifest from the *tsal* energies of *rigpa*, primordially and **perfectly constitute** the periphery which transcends union with and separation from Pure Perfect Presence, *rigpa*, unchanging **total bliss**. Because **this** Pure Perfect Presence, the self-perfected **Source mandala** beyond development, **is the root of all phenomena, you should understand that all mandalas** of the Victorious Ones in space and time **are united in this** Source mandala. Garab Dorje says:

We speak about two (types of mandalas): the mandalas of space - the vajra subduers of beings, [1011] and the natural, pure mandalas. The first type has three subdivisions: outer mandalas of manifestations, inner mandalas of channels and chakras, and secret mandalas of the primordial source. These words are used because one receives and holds the essential meaning when one relies upon these mandalas and practices the profound upadeshas of vajrayana. Later, (one understands that) the essence of all these mandalas is the mandala of Pure Perfect Presence, *rigpa*. All *rolpa* energies which manifest as the six senses and six objects abide as the six natural, pure mandalas.

The *Kyilkhor gyi Long* says:

The six senses and six objects arise as unfabricated *rolpa* energies. Radiant visual forms, incommunicable sounds, insubstantial and essenceless smells, spacious realms of *thigles* of tastes, [1012] the spacious primordial source of all phenomena, and all-inclusive total bliss are the six mandalas.

When one understands this meaning, all qualifications of the Source are recognized, the net of concepts is destroyed, and knowledge remains uninterrupted. This is why the word 'mandala' is used. The *Rinpochei Gyen* says:

Because the mandala is the connection to the Source, (concepts) dissolve and (knowledge) is uninterrupted.

## **Mandala Function**

The third subdivision is the function of the mandala.

**(r) "Hey! The mandala of me, the All-Creating King, is the perfected mandala that (unifies) all phenomena in its Source. Any practitioner who understands that all phenomena are (already) perfected (in Presence) has mastered the meaning of the mandala beyond development."**

**Hey! This mandala of me, the All-Creating King, the Teacher, is the mandala of effortless primordial perfection that unifies all phenomena, however they appear, in the one Source, Presence Itself. What is the purpose of explaining and understanding this mandala? Any practitioner with capacity completely understands that all these phenomena of the base, path and fruit are already perfected in the one mandala of Pure Perfect Presence, *rigpa*. This is the function of mastering the meaning of the mandala beyond development. [1013]**

## **Mandala Nature**

The fourth subdivision is the nature of the mandala.

**(r) "Hey! I, the Teacher of teachers, the All-Creating King, pervade everything, beyond coming and going, through the mandala of unborn Pure Perfect Presence. Understanding this, one enters the meaning of the unborn (real condition)."**

**Hey Mahasattva! I, the Teacher of teachers, dharmakaya, the All-Creating King, through the unfabricated self-perfected mandala of unborn Pure Perfect Presence, teach to followers of atiyoga with high capacity that I abide in and pervade everything like space, beyond going away from,**

**coming** back to, or uniting with anything of samsara and nirvana. The *Tingdzog* says:

Because this Source, the primordially abiding real condition, invisibly pervades everything, (even) efforts (to develop mandalas) are included in the effortless realm. Thus you should have confidence that dharmakaya is all-pervading.

Thus, **when** the practitioner precisely **understands** this mandala of the Source, Pure Perfect Presence, the practitioner **enters the meaning of the unborn** real condition. [1014] The *Dal gyi Long* says:

Naturally, directly and simply one enters the boundless wisdom of the unique realm of total bliss, the natural mandala. One should thoroughly understand this (mandala).

### **Mandala Recognition**

The fifth subdivision is the way to recognize the mandala.

(r) **"Hey! One sees the duality of developing or not developing the mandala of the five (aspects of the one) self-originated wisdom based upon whether the meaning is not understood or is understood. But supreme understanding transcends development and non-development."**

**Hey!** This natural self-perfected state, the **mandala**, manifests as the **five** aspects (of wisdom) - mirror-like wisdom, and so forth - from the one **self-originated wisdom**, Presence Itself, the natural, pure mandala. **One sees the duality of developing or not developing the mandala based upon whether the meaning is not understood or is precisely understood.** Those who do not directly understand the unfabricated self-perfected mandala see that the mandala should be developed through causes, conditions, struggles and practices.

Those who directly and precisely understand the primordially perfected unfabricated (mandala) see non-development. [1015]

As in the example presented earlier (in chapter 59), one depends upon effort and struggle to remove clouds and darkness because one wants to see the primordial sun. This (idea that the sun depends upon effort) contradicts unfabricated self-perfection. A second example explains another very important point: just as the sun shines naturally in the sky, all phenomena are already primordially perfected in the mandala of Pure Perfect Presence, the Source, non-dual self-originated wisdom, and there is no need to again accomplish this now. The *Chöying Rinpochei Dzö* says.<sup>38</sup>

The precise meaning is that the principle of the sun is natural, unchanging clear light. Other interpretations say that clouds and darkness should be removed through effort and practice, implying that one should try to create the primordial sun. [1016] The difference (between these meanings) is like (the difference between) the sky and the earth.

Thus, **when one understands** the essence of the **ultimate** real condition, the unfabricated self-perfected, authentic natural state, then one **transcends** the ideas of positive results through mandala **development** and negative results through **non-development**. One remains in the authentic realm of non-conceptual self-originated wisdom, beyond evaluating in any way.

## Mandala Fruit

The sixth subdivision is the fruit of the mandala.

**(r) "Thus you, Sattvavajra, should not remain only in the words, but should understand the meaning. As soon as any practitioner understands this, the ultimate meaning of the All-Creating King is realized."**

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<sup>38</sup> Folio 8b in chapter 5.



**Thus you, Sattvavajra, should not remain only in the words heard, but should unmistakably understand the meaning of this totally pure mandala of Pure Perfect Presence, as it is explained above. As soon as any practitioner understands the meaning of the unfabricated natural state, the power of the kingdom of the primordial lord, Samantabhadra, the ultimate meaning of the All-Creating King, dharmakaya, is realized.**

[1017]

## **Mandala Instruction**

The seventh subdivision is the instruction on the mandala.

**(r) "Hey! When you understand this Source that unites all Victorious Ones, the mandala pervaded by the essence (of Presence), the naturally abiding state beyond development, you will obtain what you desire (through natural relaxation) beyond effort."**

**Hey! This Source that completely unites the Body, Voice and Mind of all Victorious Ones of the three times is the mandala beyond dualism that pervades all phenomena of samsara and nirvana with the essence of Pure Perfect Presence, *rigpa*. Because (this mandala) abides naturally, in a self-perfected way, in all beings and is primordially beyond development through causes, conditions, struggles and practices, you should understand this ultimate meaning without applying any rejection, acceptance, struggle or practice. Without searching for this realm, you will obtain what you desire through natural relaxation, beyond any effort with actions, struggles or accomplishments.**

## **Summary of Non-Development**

The third subdivision is the summary of non-development.

(r) **"Hey! I, the All-Creator, the essence of all Victorious Ones, understand the meaning of the mandala beyond development. You, Sattvavajra, should understand the essence of this (ultimate meaning), and not only hear the words."**

**Hey Mahasattva! I, the Teacher, the All-Creating King, the Source, the essence of all Victorious Ones of the three times, Pure Perfect Presence, [1018] understand that the meaning of self-originated wisdom, Presence Itself, is the self-perfected mandala beyond development. I teach this precise meaning to disciples so that they can understand as I do. You, Sattvavajra, my victorious heir, should correctly understand the essence of this unmistakable authentic teaching, and not only hear the words.**

### **Emotions Are the Mandala of Wisdom**

The third subdivision is the explanation that the five emotions, the *tsal* energies of Presence, are the mandala of self-originated wisdom.

(r) **"Hey! The All-Creating King teaches that the five types (of emotions, such as) attachment and aversion, are unborn Pure Perfect Presence. In the same way that you, Sattvavajra, understand, you should teach to retinues." Thus he spoke.**

Here is the teaching about how the five emotions, the *tsal* energies of Presence, are the mandala of self-originated wisdom. **Hey! I, the Teacher, the All-Creating King, teach that the five types of emotions, such as attachment, aversion, and so forth,<sup>39</sup> are effortlessly self-perfected as primordially self-originated total wisdom, the mandala of unborn Pure Perfect Presence. The *Longchen Rabjam Tantra* says:<sup>40</sup>**

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<sup>39</sup> The five negative emotions, also known as the five poisons, are attachment, aversion, pride, jealousy and stupidity.

<sup>40</sup> Folio 79 in chapter 33 of the *sde dge* edition of *klong chen rab 'byams rgyal po'i rgyud*.

Really, aversion is Pure Perfect Presence. Really, ignorance is Pure Perfect Presence. [1019] Really, pride is Pure Perfect Presence. Really, attachment is Pure Perfect Presence. Really, jealousy is Pure Perfect Presence. Without ever moving away from the one self-originated (wisdom, these five negative emotions) have their own specific characteristics. Specifically, their self-manifestations are the power of the one (Presence).

The same text also says:<sup>41</sup>

The five paths of the five self-originated wisdoms are the five types (of emotions): attachment, aversion, ignorance, pride and jealousy. These five types of self-originated wisdom are the universal path.

**In the same way that you, Sattvavajra, my great victorious heir, the compiler of this teaching, unmistakably **understand**, you, Mahasattva, **should teach** your understanding **to** those in other retinues. Thus he spoke.**

**(r) From the *All-Creating King, Pure Perfect Presence*, this concludes the sixty-second chapter, which explains *Understanding the Mandala beyond Development*.**

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the sixty-second chapter, which explains *Understanding the Mandala beyond Development*.** [1020]

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<sup>41</sup> This quotation does not occur in the *mtshams brag*, *mkhyen brtse* or *sde dge* editions of the *klong chen rab 'byams rgyal po'i rgyud*.

## Chapter 63 - *Initiation beyond Bestowal*

The fifth chapter (of the five chapters on the first topic, that Presence is not a base for training,) is chapter sixty-three, which explains that, because the self-originated wisdom of Presence Itself has no substance or qualities, the total initiation of the *tsal* energies of *rigpa* is unborn and beyond bestowal by the four initiations<sup>42</sup> designated with conceptual labels. It has two subdivisions:

- 1) the teaching (p100);
- 2) and the explanation (p101).

### Teaching

The first subdivision is the brief explanation of the teaching.

**(r) Then the All-Creating King, Pure Perfect Presence, taught this understanding of initiation beyond bestowal.**

After explaining that the mandala of Pure Perfect Presence, the Source, transcends development through conceptual effort, **then the All-Creating King, Pure Perfect Presence, taught this** principle about how to **understand** the primordially accomplished **initiation** of the *tsal* energies of unborn *rigpa*, **beyond bestowal** by the four initiations, which (often) depend upon current conditions and material characteristics.

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<sup>42</sup> The four tantric initiations, given by tantric masters to disciples, are the vase initiation of the body, the secret initiation of the voice, the wisdom initiation of the mind, and the 'fourth' or 'word' initiation. The four dzogchen initiations are elaborate, unelaborate, very unelaborate, and totally unelaborate. The four dzogchen initiations cannot be identified one by one with the four tantric initiations. The four dzogchen initiations are actually subdivisions of the 'word' or 'fourth' tantric initiation. Many dzogchen masters give dzogchen initiations in the style of tantric ritual initiations, but this method is not indispensable.

## Explanation

The second subdivision is the detailed explanation of the teaching. It has three subdivisions:

- 1) the natural state of Presence Itself cannot be recognized through initiations which depend upon characteristics (p101);  
[1021]
- 2) the initiation of self-perfected *rigpa* (p102);
- 3) and the summary that one should not depend upon initiations with conceptual categories (p109).

### Natural Presence beyond Initiations

The first subdivision is the explanation that the natural state of Presence Itself cannot be recognized through initiations which depend upon characteristics. It has two subdivisions:

- 1) initiations with characteristics (p101);
- 2) and the diminished siddhi attainments from relying upon initiations with characteristics (p102).

### Initiations with Characteristics

The first subdivision is the explanation about initiations with characteristics.

**(r) "Hey Sattvavajra! You should definitively understand this topic. I am the Teacher, the All-Creating King. The three kaya teachers who manifest from me teach that there exist methods to bestow initiations."**

**Hey Sattvavajra! You should definitively understand this topic** that the initiation of the essence of the All-Creator, Pure Perfect Presence, transcends bestowal. Specifically, **I**, the Source, self-originated wisdom, **am the Teacher** of the the three victorious kayas, dharmakaya, **the All-Creating King**. **The three kaya teachers who manifest from my *thugje* energies teach that there exist methods to newly bestow unprecedented initiations** which depend upon sacred substances, mandalas, and

so forth. Their principle is very different from the meaning of (my initiation) beyond bestowal.

## Siddhi Attainment

The second subdivision is the diminished siddhi attainments from relying upon initiations with characteristics.

**(r) "Those who are attached to paths with conceptual characteristics will not recognize my essence for an eon."**

The precise meaning of the real condition cannot be understood through initiations that try to newly obtain something (which is considered to) not already be there and which will only now be shown. **Those who grasp at and are attached to inferior paths with conceptual characteristics** [1022] **will not recognize for an eon** that the meaning of **the essence of me**, the All-Creator, Pure Perfect Presence, is beyond the attainment of initiations. They fall away from my essence by not precisely understanding the natural condition of Pure Perfect Presence, the All-Creator, the supreme siddhi attainment.

## Rigpa Initiation

The second subdivision is the extensive explanation of the initiation of self-perfected *rigpa*. It has six subdivisions:

- 1) the non-dual essence of *rigpa* (p103);
- 2) the stages of dualistic initiations (p103);
- 3) the ultimate initiation, beyond bestowal (p105);
- 4) when one understands the topic of non-bestowal, there is no need to depend upon initiations with characteristics (p106);
- 5) initiations with characteristics are attempts to accomplish something (p106);
- 6) and the principle that the initiation of the energies of unborn *rigpa* does not depend upon future initiations with characteristics (p107). [1023]

## Non-Dual Essence

The first subdivision is the explanation of the non-dual essence of *rigpa*.

(r) **"Hey! I am the Teacher, the All-Creating King. When you understand the pervasiveness of my all-creating essence, in me dualism has no meaning. Thus you should understand that I transcend the (dualistic) meanings of bestowal and non-bestowal (of initiations)."**

**Hey Sattvavajra!** I am the natural condition of all phenomena, Presence Itself, all-pervading self-originated wisdom, primordial self-perfection beyond transformation and change. **I am the universal ruler of all samsara and nirvana, the Teacher, the All-Creating King. My all-creating essence**, the natural condition beyond transformation and change, Pure Perfect Presence, **is understood to pervade** all of samsara and nirvana in primordial non-dual equality. An example is that the whole universe is primordially pervaded by space and transcends union with or separation from space. Pure Perfect Presence creates everything, without any situation of earlier non-obtainment or activities for obtainment later. **Because in me dualism has no meaning**, such as an earlier time of non-obtainment and a later time of obtainment, [1024] you should **understand** that I **transcend** the dualistic **meanings of obtaining bestowal of initiation and not obtaining bestowal (of initiation).**

## Dualistic Initiations

The second subdivision is the explanation of the stages of dualistic initiations.

(r) **"Practitioners who delight in categories and characteristics are taught categories of initiations and methods of bestowal. Practitioners who abide in the unfabricated state are taught the method of abiding in the essence beyond bestowal."**

When one correctly understands the original nature of the real condition, Pure Perfect Presence, one transcends the dualistic distinction between bestowal and non-bestowal of initiations. **Practitioners with low capacity who delight in initiations with characteristics and categories are taught methods of bestowal** which depend upon sacred substances, mandalas **and categories of initiations**, such as vase, secret, and so forth. But these initiations are only ordinary, outer initiations and are not the initiation of the energies of unfabricated *rigpa*. **Practitioners with high capacity who are able to abide precisely in the unfabricated state** of Presence Itself, the natural condition of all phenomena, are **beyond bestowal** of any initiation with characteristics and categories. These practitioners understand how to abide in primordial natural self-perfection, self-originated wisdom, Presence Itself, beyond birth, death, transformation and change. **They are taught the method of abiding in the primordial essence** which does not depend upon the efforts of bestowing the four initiations. [1025] The *klong chen* says:<sup>43</sup>

The primordial dimension of Samantabhadra transcends transformation and change in the three times. The realm of Vajrasattva primordially transcends birth and death. The performance of self-initiated *rigpa* is named 'the ultimate initiation'. The perception of self-face by oneself is named 'enlightenment'.

The *Thegpai Chipü Chenpo Longchen Rabjam Gyalpoi Gyü* says:<sup>44</sup>

The essence of initiation is presented first. In the space-womb of great self-originated *rolpa* energies, in the center of the initiation of all phenomena of samsara and nirvana, in the abiding state of natural *rigpa* beyond self-attachment, there is the ever-flowing current of the Pure Perfect Presence of the four initiations. [1026] There (are

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<sup>43</sup> Folio 89 in chapter 36 of the *sde dge* edition of *klong chen rab 'byams rgyal po'i rgyud*.

<sup>44</sup> This quotation does not occur in the *mtshams brag*, *mkhyen brtse* or *sde dge* editions of the *klong chen rab 'byams rgyal po'i rgyud*.



many initiations): the initiation which dissolves self-attachment, the root of samsara; the initiation which empowers a person with special karma in the essential state of primordial liberation from outer and inner conceptualization; the ultimate initiation of recognizing that the universe is Presence; the initiation of Presence which liberates beings into deities; the authentic initiation which removes all self-attachment; the wisdom initiation which recognizes immaterial non-duality; the self-initiation which never moves away from the state; the essential initiation of the primordial purity of everything; the *thugje* energy initiation which totally liberates the animate and inanimate universe; the initiation of the three kayas which purifies the manifestation-base in its own condition; and the initiation of manifestations completely arising as *rigpa*.

### Initiation beyond Bestowal

The third subdivision is the explanation of the ultimate initiation beyond bestowal.

**(r) "Hey! To practitioners who understand and enter the all-pervading essence of the All-Creating King, you should transmit the initiation beyond bestowal, the understanding of the naturally abiding state beyond bestowal."**

**Hey!** Because this Source, Pure Perfect Presence, **the essence of the All-Creating King**, is total wisdom which **pervades all** of samsara and nirvana and abides in all beings of the three realms in a primordial, natural, self-perfected way, beyond bestowal (of initiation), [1027] **to practitioners who understand and enter this** meaning of the totally self-perfected primordial base **you should transmit the initiation beyond bestowal**, which is **the understanding of the naturally abiding state beyond bestowal**. The *Ngama* says:

Here is the main instruction about 'initiation'. It does not exist elsewhere, but is the wisdom of *rigpa* in one's own

state. It does not fall under the power of emotions. It is named 'initiation' because it is in oneself. It is named 'initiation' because it is not controlled by others. It is named 'initiation' because it empowers oneself.

### **Non-Dependence upon Initiations**

The fourth subdivision is the explanation that, when one understands the topic of non-bestowal, there is no need to depend upon initiations with characteristics.

**(r) "Hey! I, the Teacher of teachers, the All-Creating King, transmit the understanding of (initiation) beyond bestowal. When (practitioners) obtain the initiation of unborn pure Presence, they will not struggle (to obtain) initiations involved with the Ten Natures. They will not hope for (initiations) involved with mantras and mudras. They will not be attached to initiations involved with sacred substances and characteristics. Because their mind-streams are pure, they will not meditate deities with characteristics. They will not (be involved with) a process of planets, stars and special times."**

**Hey! I, the Teacher of Teachers, the All-Creating King, transmit the understanding** that the initiation of unborn Pure Perfect Presence is the primordially self-perfected essence **beyond bestowal** and obtainment. [1028] **When** educated practitioners receive this teaching and unmistakably **understand** the essence of primordially **unborn** and naturally **pure rigpa**, Pure Perfect **Presence**, they **obtain** self-initiation. Because there is no other initiation to obtain, at this point they **will not struggle** with hope and fear to obtain **initiations** which communicate internal aspects **of the Ten Natures**. They will **have no hope** to receive **initiations** which depend upon the methods **of mantras and mudras**. They will **not be attached to initiations involved with** conceptual **characteristics**, using appearances, such as the forms of deities, **and sacred substances** in vases, and so forth. **Because**, as deities of the primordial real condition, **their mind-streams are pure**, they will **not meditate deities** in order to

create some other dimension **with** conceptual **characteristics**.  
[1029] They will **not** be involved with attaining divinity through a  
**process of** auspicious **planets, stars and special times**.

### **Beyond Initiations with Characteristics**

The fifth subdivision is the explanation that initiations with characteristics are attempts to accomplish something.

**(r) "Hey! The way in which I, the King of teachers, understand is not understood by (the followers of) the three teachers of the three kayas. Because these followers are confused about the meaning of the Ten (self-perfected) Natures, they cannot understand the essence of Me, the All-Creator."**

**Hey!** I teach the principle that the unfabricated initiation of the energies of *rigpa* is primordially and effortlessly self-perfected in all beings, beyond bestowal. **I am the king** who creates all **teachers** who teach. I am the King who teaches the knowledge of unmistakable effortless atiyoga, the pinnacle of vehicles. **My way of understanding is not understood** by those who follow the paths taught **by the three teachers of the three victorious kayas**. Filled with hope and fear, these followers are attached to conceptual characteristics and struggle with views, meditations, samayas, initiations, mandalas, and so forth. **Because** these followers are not able to understand and are **confused about the meaning of the Ten** effortlessly self-perfected **Natures** of the All-Creating King, they **cannot understand** the authentic natural state of Pure Perfect Presence, the primordial real condition beyond actions and efforts, **the essence of me, the All-Creator, the Teacher**. [1030]

### **Initiation of the Energies of *Rigpa***

The sixth subdivision is the principle that the initiation of the energies of unborn *rigpa* does not depend upon future initiations with characteristics.

(r) **"Hey! I, the Teacher of teachers, the All-Creating King, transmit the unfabricated authentic essence which is far superior to (the teachings of) the three kaya teachers, my first retinue. There is no dependence upon deities with worldly characteristics. There is no dependence upon (gathering) accumulations. There is no dependence upon initiations. Because the unborn initiation of *rigpa* is the perfection of all (qualities), there is self-perfected total benefit through blissful relaxation without efforts."**

**Hey! I, the Teacher of teachers, the All-Creating King, transmit the definitive meaning of atiyoga dzogchen. I explain the unfabricated authentic meaning of the essence of Pure Presence, the Source which transcends all efforts and accomplishments using fabrication, transformation, rejection, acceptance, and so forth, and is superior to all teachings of the teachers of the victorious three kayas, my first retinue. Because this self-originated wisdom, Presence Itself, is the ultimate deity, the real condition, the absolute dimension of all buddhas, all perceptions with conceptual characteristics are nothing more than appearances of worldly illusions on the level of mind. My transmission does not depend upon deities in dimensions with conceptual characteristics. Because recognition of the self-essence of *rigpa* is the ocean-like state of the two accumulations and unconditioned self-originated virtue, [1031] there is no need to depend upon the gathering of two other accumulations. There is no dependence upon bestowed initiations which use the supreme image initiations,<sup>45</sup> and so forth. Because the unborn initiation of the energies of *rigpa* directly introduces Pure Perfect Presence, beyond bestowal and obtainment, and is the complete perfection of all qualities of the four initiations through blissful relaxation in the realm of unfabricated equality, without efforts of struggle, practice, fear, and hope for something else, there is the self-perfected total benefit where all phenomena of samsara and nirvana are instantly governed by the self-initiation of the wisdom of natural**

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<sup>45</sup> The three supreme image mandalas are made of colored powders, painted cloths and heaps of sacred substances.

*rigpa*, Presence Itself. The *Namkhai Tha Dang Nyampai Gyü* says:

The supreme initiation, the royal vase of the kingdom, radiates everywhere, in self-perfection, without bestowal. Instantly the wisdom of *rigpa* arises. [1032] The perfect time is determined by the Guru.

### Summary of Non-Dependence

The third subdivision is the summary that one should not depend upon initiations with conceptual categories. It has two subdivisions:

- 1) because everything is already primordially bestowed in the unborn self-originated initiation, there is no need to now receive initiations with characteristics (p109);
- 2) and the initiation of Presence Itself, beyond bestowal, is not received through initiations which are attached to fixed characteristics (p110).

### Primordial Bestowal

The first subdivision is the instruction that, because everything is already primordially bestowed in the unborn self-originated initiation, there is no need to now receive initiations with characteristics.

**(r) "Hey! I am the Teacher, the All-Creating King. The teachers of the three kayas are manifested by me. Their teachings are manifested by me. There is no need for my state to manifest (itself) in myself."**

**Hey Mahasattva! I, the birthplace of all phenomena, the real condition, self-originated wisdom, am the Teacher, the All-Creating King. The three teachers of the three victorious kayas are manifested by me and appear from the three aspects of my essence. The series of vehicles, with their teachings, communicated in accord with the capacity of disciples, are manifested by me. Because there is nothing not manifested by**

me, **my state** creates everything, such as the bestowal of initiations on paths taught by these teachers of the three kayas, and so forth. Because my state is already governing the primordially unborn self-originated state, the victorious kingdom of Samantabhadra, there is **no need** for my state to perform any actions **to manifest** the kingdom of Samantabhadra **in myself**.  
[1033]

### **Presence Itself beyond Bestowal**

The second subdivision is the instruction that the initiation of Presence Itself, beyond bestowal, is not received through initiations which depend upon fixed characteristics.

**(r) "Hey! When you understand the essence of the All-Creator in this way, you will understand that all phenomena are the essence of the All-Creator. You should understand the essence of me, the All-Creator. You should not depend upon initiations with fixed characteristics." Thus he spoke.**

**Hey!** Because in this way the essence of Pure Perfect Presence, **the All-Creator**, is primordially unborn, self-originated and uncompounded wisdom, there is no need to apply any fabrication or transformation, such as newly bestowing initiations. **When you precisely understand** what is the essence of unfabricated just-that-ness, all phenomena of the outer and inner universe, however they appear, manifest as and are inseparable from the *tsal* energies of self-originated wisdom, Presence Itself. Then **you will understand**, beyond fabrication and transformation, that the essence of **all phenomena** is primordially unborn, self-originated and identical to the **essence** of Pure Perfect Presence, **the All-Creator**. [1034] In this way **you should understand** the meaning of **the essence of me, the All-Creator**, primordially beyond bestowal and obtainment. **You should not depend upon initiations with fixed conceptual characteristics.** Thus he spoke.

(r) From the *All-Creating King, Pure Perfect Presence*, this concludes the sixty-third chapter, which explains the *Initiation of Self-Originated Understanding*.

This completes the commentary on the chapter entitled *From the All-Creating King, Pure Perfect Presence*, the sixty-third chapter, which explains the *Initiation of Self-Originated Understanding*.

## Presence as the Path

The second topic (of the Ten Natures beyond cultivation, about Presence as the path,) explains that, because Presence Itself transcends confirmation, refutation, good, evil, acceptance and rejection, it is a mistaken path which tries to mature and liberate by cultivating training, travel, development, accomplishment, and so forth. It has three subdivisions:

- 1) the nature of paths (chapter 64, p112);
- 2) the essence of paths (chapter 65, p125);
- 3) and the distinctions between paths (chapter 66, p138).

### Nature of Paths

The first subdivision (of the three chapters about Presence as the path) explains the nature of paths. Presence Itself, self-originated wisdom, the essence beyond concrete characteristics, already abides as the total self-perfection of the three kayas. [1035]

### Chapter 64 - *Path beyond Travel*

Chapter sixty-four explains that there is no travel other than this state of Presence. It has two subdivisions:

- 1) the teaching (p112);
- 2) and the explanation (p113).

### Teaching

The first subdivision is the brief explanation of the teaching.

**(r) Then the All-Creating King, Pure Perfect Presence, taught this understanding of the path beyond travel.**

After explaining that the essence of Pure Perfect Presence, the All-Creator, transcends the dimension of the intellect, is already the lord of all phenomena of samsara and nirvana, and is beyond bestowal of initiations using conceptual characteristics, **then the All-Creating King, Pure Perfect**



**Presence, taught** how the Teacher, the All-Creating King, **understands** that the **path** of Pure Perfect Presence, the real condition of primordial arrival **beyond travel**, transcends gradual travel from lower to higher.

## **Explanation**

The second subdivision is the detailed explanation of the teaching. It has three subdivisions:

- 1) the explanation that teachings with paths to travel are methods followed by practitioners with low capacity (p113);
- 2) the teaching about the essence beyond travel (p115);
- 3) and the summary that the path of Pure Perfect Presence, the All-Creator, is completely beyond travel (p122).

## **Teachings with Paths to Travel**

The first subdivision is the explanation that teachings with paths to travel are methods followed by practitioners with low capacity. It has two subdivisions: [1036]

- 1) the explanation that teachings with paths to travel are provisional teachings (p113);
- 2) and the explanation that, for however long one travels on paths, the fruit of enlightenment cannot be realized (p114).

## **Paths Are Provisional Teachings**

The first subdivision is the explanation that teachings with paths to travel are provisional teachings.

**(r) "Hey! The Teacher of teachers, the All-Creating King, is the unique unborn essence. Because it is difficult (for disciples with low capacity) to clearly understand the unborn state, so that each (disciple) may enter preferred paths the three kaya teachers, my first retinue, teach that there are specific paths to travel. I understand that (these teachings) are only provisional teachings to indirectly lead those with low intelligence to the meaning."**

**Hey Sattvavajra! The essence of me, the Teacher of teachers, dharmakaya, the All-Creating King, is the unique thigle of dharmakaya, unborn total primordial liberation, Presence Itself, self-originated wisdom. Because this essence primordially pervades all of samsara and nirvana in a non-dual, equal way, there is no other path to travel. Disciples who precisely understand the meaning when unborn total equality is taught are disciples with high capacity. But for all other disciples it is difficult to clearly understand this meaning. So that each disciple may enter and gradually follow preferred paths of whatever vehicle corresponds to his or her constitution, capacity and interests, the three kaya teachers, the first retinue of my all-creating state, teach that there are specific paths to travel from lower to higher levels. [1037] These families of disciples with low intelligence do not have the capacity to precisely understand the meaning of the real condition of all-creating Pure Perfect Presence, the primordial essence beyond travel. I, the All-Creator, understand that these teachings are only provisional teachings to indirectly lead these disciples to a level where they can clearly understand the meaning of Presence Itself, self-originated wisdom, primordial liberation beyond elimination or addition.**

### **No Enlightenment while Traveling Paths**

The second subdivision is the explanation that, for however long one travels on paths, the fruit of enlightenment cannot be realized.

**(r) "Hey! The stages of the paths of accumulation, application, seeing and meditation are understood to accomplish the final goal in a time period, such as one hundred eons, seven lifetimes, three lifetimes, and so forth. But, following these paths, practitioners do not understand this path of mine."**

**Hey! Based upon the rejection, acceptance, struggle and practice of the lower vehicles taught by the teachers of the three kayas, sacred texts specify the stages of the five paths. At the**

beginning, on the path of **accumulation**, one becomes involved through study and reflection. On the **path of application** one gives importance to the specific method to cultivate the truth of the real condition. [1038] On the **path of seeing** one obtains for the first time the exalted clear vision of the truth. On the **path of meditation** one cultivates what has already been seen. On the path of no more learning one becomes familiar with the **final goal**. When one travels this **series** of paths, the vehicles of the paramitas say that the goal is attained in three immeasurable eons, which means many **hundreds of great eons**. Some vehicles of the three series of outer tantra say that the goal is attained in **three human lifetimes**, and other vehicles say **seven** human lifetimes, and so forth. (Each vehicle's version of) the five paths **is understood to** concretely **establish** the goal of the particular vehicle **in this** or that **length of time**, as explained by these teachings of cause and effect. As long as practitioners travel these paths using hope, fear, effort and struggle, **they do not understand** the meaning of **this path of me, the All-Creator**, which transcends cause, effect, struggle and travel, and they will also obscure this path of mine. [1039] The *Dönsal* says:

Beings who struggle remain far away from wisdom, Pure Perfect Presence, the real condition beyond travel. Non-involvement is the wisdom path of natural *rigpa*. By struggling to be involved, one ultimately falls into suffering.

### **Essence beyond Travel**

The second subdivision is the teaching about the essence beyond travel. It has seven subdivisions:

- 1) because the essence is beyond concepts, it transcends travel (p116);
- 2) because the essence is beyond objective characteristics, it transcends travel (p116);
- 3) the path of the total *thigle* of unique space transcends travel (p118);
- 4) the essence of arrival is relaxation beyond travel (p119);

- 5) the example of space shows the futile fatigue from traveling paths (p120);
- 6) the instruction to transmit to others the essence beyond travel (p121);
- 7) and the benefits of understanding what has been taught (p121).

### Essence beyond Concepts

The first subdivision is the explanation that, because the essence is beyond concepts, it transcends travel.

**(r) "Hey! The path explained by me, the All-Creating King, is the essence of my unborn state. My path completely transcends the words 'entering' and 'not entering'. Therefore you should understand that the path transcends travel."**

**Hey!** [1040] How is the **path** of the real condition beyond travel, the essence of **me**, the Teacher, **the All-Creating King, explained?** Because the essence of **my state** transcends all conceptual characteristics and is the total immaterial, objectless and primordially unborn **essence** of Presence Itself, self-originated wisdom, my state **completely transcends** all paths which use the **words 'entering the path' and 'not entering the path'**. **Therefore** you should **understand that the path is** immediate primordial enlightenment, **beyond travel**. The *Namkhai Tha Dang Nyampai Gyü* says:

The just-that-ness of whatever appears is dharmadhatu, however seen. Self-luminosity of any kind has already arrived in itself. Enlightenment beyond travel is the ultimate path of effortless self-luminosity.

### Essence beyond Characteristics

The second subdivision is the explanation that, because the essence is beyond objective characteristics, it transcends travel.

(r) **"Appearances on the five paths are (only manifestations of) categories of conceptual characteristics. Because my state is beyond dimensions with characteristics, you should understand that paths with characteristics cannot travel (to my state)."**

The path of the essence of dharmadhatu, Pure Perfect Presence, transcends gradual travel from lower to higher levels. [1041] Because unmistakable appearances may arise in the minds of disciples who gradually travel the five paths, one may wonder, 'Why not travel paths?' But the **appearances** which manifest for these disciples who gradually travel **on the five paths**, such as on the path of accumulation, and so forth, are only manifestations of **categories of conceptual characteristics**. The *Namkhai Tha Dang Nyampai Gyü* says:

The path beyond setting out cannot be travelled. The ten levels and five paths are (only) concepts.

**Because my state**, all-creating Pure Perfect Presence, is the transcendent essence primordially **beyond dimensions with conceptual characteristics**, speech, thought and communication, you should **understand that paths with conceptual characteristics cannot** (help disciples) **travel** to and arrive at my state. However, even though disciples cannot possibly travel their five paths taught by vehicles of cause and effect to unique Pure Perfect Presence, if the principle of primordial perfection is not pointed out, using illustrative and appropriate words with exalted meanings, they may never understand (primordial perfection). [1042] The *Dönsal* explains the divisions of the five paths with illustrative words, as follows:

But if (primordial perfection) is not explained, one may not understand. The method to understand the unique path beyond travel is said to be (studying) the exalted meaning of agreeable words related to the five paths. Through perfect respect for the guru, one is close to the supreme (truth), and this is named the 'path of accumulation'. Through (hearing) the instructions of the

supreme meaning explained by the guru, one applies the meaning, and I name this the 'path of application'. Through the four aspects of direct introduction, one recognizes the definitive truth in this life, and I name this the 'path of seeing'. When one abides beyond union with and separation from either non-meditation or meditation, I name this the 'path of meditation'. [1043] When one perfects the principle of non-abiding in the fourfold confidence of the enlightened state, I name this the 'path of fulfillment'.

There are two instructions here: the instruction about the meaning of the self-perfected base and the instruction about the meaning of direct understanding. The four aspects of direct introduction are direct introduction to dharmakaya, sambhogakaya, nirmanakaya and the indivisibility of these three kayas.

### **Total *Thigle***

The third subdivision is the explanation that the path of the total *thigle* of unique space transcends travel.

**(r) "Hey! Because (everything) is one in the unborn total *thigle*, the path of me, the All-Creator, transcends gradual (travel). When you understand the one essence, you understand that the path is utterly beyond travel."**

**Hey! Because** all phenomena of samsara and nirvana are **one** essence primordially encompassed by and inseparable from **unborn** dharmadhatu - the **total** all-embracing *thigle*, the **path of** the essence of **me, the All-Creator**, the Source, Pure Perfect (Presence), **transcends** any **gradual** travel. **When you understand this essence of the one** all-creating Pure Perfect Presence, all phenomena are primordially enlightened in its essence. Moreover, **because** there are no obscurations to remove and no wisdom to develop, [1044] you **understand** enlightenment **in the** essence of the **one** total primordial, inseparable base-fruit, **beyond travel on paths** using gradual purification of the two

obscurations<sup>46</sup> and gradual development of wisdom. The principle here is primordial enlightenment in the essence of Pure Perfect Presence, beyond the removal of obscurations and the development of wisdom. The *Thegchen Tsuljug* says:

The essence of the Source, Pure Perfect (Presence), transcends the removal of obscurations and the development of wisdom. An example is that when the eye of a jackal very clearly perceives, with no difference between day and night, there is no need to remove darkness and no need to depend upon light. At that time the jackal's eye is aware of the natural clear light of the sky. In the same way, when one understands that all phenomena are the essence of the Source, Pure Perfect (Presence), there is no need to remove obscurations or to develop wisdom. [1045] At this time one is aware of the natural clear light of Pure Perfect Presence.

The Great Regent says:

There is nothing to remove in this (Presence). There is not the smallest thing to establish. One perfectly perceives the authentic state. Perceiving the authentic state, one is completely liberated.

One should understand that all phenomena are primordially and completely pure, beyond all removal or addition.

### **Relaxation beyond Travel**

The fourth subdivision is the explanation that the essence of arrival is relaxation beyond travel.

**(r) "Hey! There is no path of gradual involvement (with effort to travel) to me, the Teacher of teachers, the All-Creating King. Because self-originated wisdom is instantly**

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<sup>46</sup> The two obscurations are emotional obscurations and intellectual obscurations.

**perfected, there is (primordial) arrival through relaxation in the essence beyond travel. Thus you, Sattvavajra, should not try to travel gradual (paths) to my (Presence)."**

**Hey!** Because the essence of **me, the Teacher of teachers, the All-Creating King**, is the real condition, the Source primordially beyond the union and separation of all phenomena, there is **no path to gradually travel to my path** from lower vehicles **involved** with effort and struggle. Why? Presence Itself, **self-originated wisdom**, does not depend upon any causes or conditions, but **is instantly** and effortlessly **self-perfected** in the mind-streams of all beings. [1046] Automatically there is the state of primordial **arrival through relaxation in the essence beyond travel. Thus you, Sattvavajra, should understand this state of primordial arrival beyond travel, and not try to travel gradual paths to me, all-creating Pure Perfect Presence.**

### **Fatigue while Traveling**

The fifth subdivision uses the example of space to show the futile fatigue from traveling paths.

**(r) "Hey! I am like the essence of the sky, without edges. In the same way that there is only fatigue from trying to travel to the edge of the sky, there is no greater fatigue than (that produced by) the disease of trying to travel a path to my essence."**

**Hey Mahasattva!** The essence of **Me, the Teacher, the All-Creator, the Source, Pure Perfect Presence, is an essence like the unborn sky, without any edges or center. In the same way that there is only fatigue from trying to travel to the edge of the sky, there is no final result from trying to travel to the essence of me, the All-Creator. There is no greater weary fatigue than (that produced by) the disease of trying to travel a path to me.** [1047] The sky-like essence of Presence Itself beyond travel is totally transcendent. The *Lado* says:



Hey Mahasattva, understand now! Because the sky is not an object with an edge or center, go beyond concepts to the ultimate meaning (of sky). Because the sky does not have any purity or impurity anywhere, heroically transcend concepts of purity and impurity. Because the sky does not have day and night, transcend concepts of clear day and dark night. Because the perfect sky is not born and does not die, transcend concepts of birth and death. Because the perfect sky does not have enlightenment, transcend concepts of enlightenment. [1048] Because the perfect sky has no hope or fear, transcend concepts of hope and fear.

### **Transmit the Essence beyond Travel**

The sixth subdivision is the instruction to transmit to others the essence beyond travel.

**(r) "Thus, when you, Sattvavajra, understand, you should transmit (this teaching) within your retinues."**

There is meaningless fatigue and no arrival by trying to travel to sky-like Presence Itself. **Thus, when you, Sattvavajra, understand** the principle of the path beyond travel, in which all phenomena primordially abide in the state of all-creating Pure Perfect Presence, **you, Mahasattva, should then transmit** this teaching of the all-creating Teacher **within all your retinues.**

### **Benefits of Understanding**

The seventh subdivision is the explanation of the benefits of understanding what has been taught.

**(r) "When you transmit my essence in this way, all beings will understand my essence. They will not be attached to paths with worldly characteristics. They will not quarrel about the words and categories of paths. By freely relaxing in the unfabricated state they will understand (primordial**

arrival), and go beyond (travel on paths). They will meet with the path of (Presence), the Source of all phenomena."

**When you, Sattvavajra, now transmit in this way** within your retinues this meaning of **my all-creating essence** beyond travel and effort, **all beings will understand** that the five paths are instantly perfected in **my essence** and that there is no need to travel, from now on. [1049] When all beings understand in this way, **they will not be attached to paths with worldly characteristics** going from lower to higher levels. Because they will not be attached to the limitations of higher and lower vehicles and philosophical systems, **they will not quarrel about the words and categories of paths** taught by the three kaya teachers. **By freely and naturally relaxing** in the **unfabricated** realm of the real condition, beyond rejection, acceptance, hope and fear, they will **understand** the meaning of primordial arrival on the level of the Source, Pure Perfect (Presence), and **they will go beyond** all paths with worldly characteristics. **They will meet with the primordial path** of Presence Itself, self-originated wisdom, the **essence of the Source of all phenomena**, beyond actions and efforts.

### **Summary of Presence beyond Travel**

The third subdivision is the summary that the path of Pure Perfect Presence, the All-Creator, is completely beyond travel. It has two subdivisions:

- 1) the instruction that everything is the all-creating state (p122); [1050]
- 2) and the advice that those with the defect of trying to travel should not travel (p123).

### **Everything Is the State**

The first subdivision is the instruction that everything is the all-creating state.

**(r) "Hey! I am the All-Creator, the base of phenomena. The three kayas (teachers) who teach five paths and ten levels**

**are also clear manifestations of my essence. You should correctly understand in this way."**

**Hey! I, Presence Itself, self-originated wisdom, as the Teacher of all of samsara and nirvana, create all phenomena of the universe, however they appear, and am the base and birthplace of all phenomena. Everything manifests from the *tsal* energies of Pure Perfect Presence and is the essence of Pure Perfect Presence. Thus, also the Bodies, Voices and Minds of the buddhas of the three victorious kayas who teach gradual travel on five paths and ten levels are not something different, but are clear manifestations of my essence. If these teachers were other than all-creating Pure Perfect Presence, there would be no enlightened fruit of the three kayas. There is nothing that is other than Pure Perfect Presence, which creates everything, without any travel on paths of accomplishment. You, Mahasattva, should correctly understand in this way. [1051]**

### **Advice to Not Travel**

The second subdivision is the advice that those with the defect of trying to travel should not travel.

**(r) "Those who try to travel the unfabricated all-creating path of everything, beyond travel, cannot understand the meaning of the Pure Perfect (Source). They cannot understand the essence of me, the All-Creator. Thus they should try to understand the meaning of (the path) beyond travel." Thus he spoke.**

No phenomenon of samsara or nirvana ever moves away from the total dimension of Pure Perfect Presence, *rigpa*, the **All-Creating King**, the essence of the **unfabricated** real condition **beyond travel**. Because this understanding of what constitutes the one real condition is the unique **path** traveled by **all** buddhas of the three times, there is no need to travel some other path. Practitioners may perceive the existence of arrival at the goal of some other level of enlightenment. But **those who try to travel (there) cannot understand the meaning of the path of the Pure**

**Perfect Source, primordially beyond travel. If they do not understand this path, they cannot understand the essence of me, the creator of all teachers, who are never different from this (Source-path). Thus these practitioners are tormented by paths of struggle and accomplishment which deviate away from this (Source-path). They should sincerely try to precisely understand the meaning of the path of the Pure Perfect Source beyond travel. Thus he spoke. [1052]**

**(r) From the *All-Creating King, Pure Perfect Presence*, this concludes the sixty-fourth chapter, which explains *Understanding the Path Beyond Travel*.**

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the sixty-fourth chapter, which explains *Understanding the Path Beyond Travel*.**

## Essence of Paths

The second subdivision (of the three chapters - 64, 65 and 66 - about Presence as the path) is the explanation of the essence of paths.

### Chapter 65 - *Level beyond Training*

Chapter sixty-five explains that the level of primordially unborn Presence Itself is beyond training. It has two subdivisions:

- 1) the teaching (p125);
- 2) and the explanation (p125).

#### Teaching

The first subdivision is the brief explanation of the teaching.

**(r) Then the All-Creating King, Pure Perfect Presence, taught how he understands the level beyond training.**

After explaining the path of all-creating Pure Perfect Presence beyond travel, **then the All-Creating King, Pure Perfect Presence, taught** to the assembled retinues, such as Sattvavajra, and so forth, **how the All-Creating Teacher understands the level beyond training**, because followers of lower vehicles do not understand that all beings are primordially on the level of the Source, Pure Perfect Presence. [1053]

#### Explanation

The second subdivision is the detailed explanation of the teaching. It has three subdivisions:

- 1) the brief explanation of the level beyond training (p126);
- 2) the extensive explanation of the level beyond training (p126);
- 3) and the summary (p135).

## Brief Explanation

The first subdivision is the brief explanation of the level beyond training.

**(r) "Hey Sattvavajra! You should correctly understand the meaning. I, the Teacher of teachers, the All-Creating King, teach the level beyond training. Because this (topic) is not the experiential domain of everyone, it is very difficult to investigate."**

**Hey Sattvavajra! You should correctly understand the meaning** of the primordially unborn level of all-creating Pure Perfect Presence, beyond the purification of obscurations. Specifically, **I, the Teacher of teachers, dharmakaya, the All-Creating King, teach that the level** of the Pure Perfect Source is **beyond training** and travel. I teach that all beings are primordially on the indivisible level of Samantabhadra. **Because this topic is not the experiential domain of everyone**, such as practitioners with low capacity, **it is very difficult to investigate** and understand. Thus practitioners must try to unmistakably understand this explanation.

## Extensive Explanation

The second subdivision is the extensive explanation of the level beyond training. It has seven subdivisions:

- 1) the multiple characteristics of the level beyond travel (p127);  
[1054]
- 2) the level of all-creating Pure Perfect Presence has no subdivisions (p129);
- 3) when the indivisible level is not understood, the citadel of Samantabhadra cannot be attained (p130);
- 4) the level of unfabricated self-perfected *rigpa* is instantly perfected, beyond training and travel (p131);
- 5) one is liberated on the level of unborn Pure Perfect Presence through understanding non-travel (p132);
- 6) the perfect essence of the level of Presence Itself transcends all higher and lower stages (p133);

- 7) and although Presence Itself, the primordially pure All-Creator, naturally manifests and clearly abides in samsara and nirvana, Presence is not recognized by those with low capacity who are attached to teachings involving causes, effects, efforts and accomplishments (p134).

### **Multiple Characteristics**

The first subdivision is the explanation of the multiple characteristics of the level beyond travel. It has two subdivisions:

- 1) the general explanation (p127);
- 2) and the detailed explanation (p128).

### **General Explanation**

The first subdivision is the general explanation.

**(r) "Hey! The three kaya teachers who manifest from me teach to followers of lower (vehicles) who prefer conceptual categories that there are ten or six specific levels upon which to travel and train. Their retinue who follow teachings understand in this way and are consumed by their experiences of conceptual categories."**

The Teacher calls out, 'Hey Sattvavajra!' **The three kaya teachers who manifest from me, the Teacher, the All-Creating King, teach to followers of lower vehicles who gradually travel and train on paths. [1055] The teachers teach to practitioners who prefer categories such as levels and paths in their conceptual domain ten ordinary categories of levels, such as the joyful level, and so forth, or six extraordinary levels, such as total illumination, vajrapani, and so forth. In this way, the retinue who follow these teachings understand gradual training and travel on levels, and are consumed by their experiences of conceptual categories.**

## Detailed Explanation

The second subdivision is the detailed explanation.

(r) **"Hey! The categories of the six levels are the levels of universal illumination, vajrapani, vajradhara, ghanavyuha realm, lotus eye and vajrasattva. These levels are taught for the benefit of practitioners who travel gradually. Each level has its specific view and contemplation."**

**Hey Mahasattva! Following is the explanation of the categories of the series of six levels. Universal illumination is the ultimate level of the path of paramita vehicles. The level of vajrapani is (the ultimate level) for the three families of kriyatantra. The level of vajradhara is (the ultimate level) for the four families of upayatantra. [1056] The ghanavyuha realm is (the ultimate level) for the five families of yogatantra. The level of unattached lotus eye is (the ultimate level) for mahayoga. The level of vajrasattva is (the ultimate level) for anuyoga. These six levels are taught for the benefit of practitioners who prefer gradual travel on paths. Following are the contexts of these levels. Those who follow the vehicle of the paramitas want enlightenment with four kayas and five wisdoms. Followers of kriyatantra want to abide in Akanishtha with the accessories of the universal emperor, the deity vajrapani of the three families, or they want to obtain the citadel of the lord of the three families. Followers are taught specific views and contemplations of the unconditioned minds of their deities. None of these followers understand the meaning of the level of all-creating Pure Perfect Presence, primordially beyond training and travel. The *Namkhai Tha Dang Nyampai Gyü* says:**

Holding to the illusory principle of the two truths, [1057] during three immeasurable eons (bodhisattvas) complete the five paths and ten levels while mistakenly rejecting and accepting conditioned existence. Holding to the principle of higher and lower in the one, (followers of kriyatantra) perceive through the principle of three purities and understand that vajrapani is the eleventh



(level). They pursue (their goal) as though they are chasing a desirable mirage. Holding to the principle of indeterminate dualistic engagement, (followers of upayatantra) use the (four) miracles of the four families. How could these followers experience their definitive goal of vajradhara using this hybrid? Holding to the principle which recognizes (three) contemplations, (followers of yogatantra) use four or five branches of ritual to travel to their (ultimate) ghanavyuha level. But they are always obscured by attachment to their concepts. Using three contemplations with method and prajña, (followers of mahayoga) transform empty manifestations into their mandala. Training on paths with four (aspects of) development and completion for twelve, fourteen or sixteen (months), they establish an unconditioned state of experience. [1058] But, even if they obtain their desired (level) of the great accumulation of the chakra of letters for sixteen hundred years, there is no clear light. Using space as the cause and wisdom as the effect, (followers of anuyoga) perceive with the principle of pure letters. Because of their knowledge of the contemplation of light, they are illuminated in a realm of countless deities. They understand the non-duality of these (deities and themselves). But, even if they attain for themselves their supreme level of vajrasattva, they remain separate from the ultimate (level). Followers attached to any of these (vehicles) are continuously restricted, and they deviate from the state of *rigpa* beyond conditions.

### **Presence beyond Subdivisions**

The second subdivision is the explanation that the level of all-creating Pure Perfect Presence has no subdivisions.

**(r) "Hey! Following is the explanation of the level of the Teacher, the All-Creating King, beyond travel. Because all phenomena, however they appear, are one (state) in unborn dharmadhatu, you should understand the one level beyond differentiation."**

**"Hey! Following is the explanation of the level of the Teacher, the All-Creating King, beyond travel. Because all phenomena of samsara and nirvana, however they appear, are one indivisible state, beyond any difference between good and evil, in primordially unborn self-originated dharmadhatu, you should understand the one level of universal perfection, the indivisible level of Samantabhadra, beyond differentiation into higher and lower levels. [1059] The *Longchen Rabjam Tantra* says:<sup>47</sup>**

The all-pervasive, perfected vast space is the universal dimension which includes the ten levels. (Even though the qualities distinguished within the one level may appear as ten levels,) because everything is united together there is no high or low. Because there is no high or low, there is no wide or narrow.

### **Indivisible Level beyond Attainment**

The third subdivision is the explanation that, when the indivisible level is not understood, the citadel of Samantabhadra cannot be attained.

**(r) "When one has not connected with the level of me, the All-Creator, although one may attain all types of conceptual levels, these levels are only the appearances of the concepts of the individual disciple, who has not discovered me, the All-Creator."**

All sentient beings primordially abide on **the level of me, the Teacher, the All-Creating King, the level of unfabricated, unsurpassable wisdom.** When one understands the level of unborn Pure Perfect Presence but does **not connect** with this state which does not now need any training or travel, **although one may attain of all types of lower and higher conceptual levels**

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<sup>47</sup> Folio 24 in chapter 9 of the *sde dge* edition of *klong chen rab 'byams rgyal po'i rgyud*. Our commentator omitted the two middle lines: *gcig las bye brag phyé ba'i phyir / sa bcur snang ba yon tan yin*.

through gradual travel, these levels are **only the appearances** of reflections of the concepts of the individual disciple. One does **not discover** the meaning of the essence of **me, the All-Creator**, the self-originated wisdom of *rigpa*, beyond training and travel. This means that one has not realized the self-originated citadel of Samantabhadra. [1060]

### **Self-Perfected *Rigpa* beyond Training**

The fourth subdivision is the explanation that the level of unfabricated self-perfected *rigpa* is instantly perfected, beyond training and travel.

(r) **"Hey! The essence of me, the All-Creating King, is the unfabricated self-perfected level of *rigpa* beyond training. When one understands this essence whose meaning is not discovered through training and travel, (all paths and levels) are instantly perfected."**

Hey! **The essence of the level of the All-Creating King is not fabricated** by gathering the two accumulations, and so forth, and is **beyond training** with diligent purifications on levels, and so forth. My level is instant mastery on the **self-perfected dzogchen level of primordial *rigpa's* direct, face-to-face recognition of the real condition.** The *Dönsal* says:

If one wants to travel to supreme enlightenment, the real condition beyond travel, one remains far away from wisdom. The two accumulations are primordially complete even though not accumulated. The two obscurations are primordially pure even though not purified.

Thus, **even though one travels and trains** on levels, like (followers of the) lower vehicles, **one will not discover the essential meaning.** **When one understands** the principle that the **essence** of Pure Perfect Presence, the real condition, is primordially unborn, self-originated and uncompounded wisdom,

beyond removal and addition, all paths and levels are **instantly perfected** even though not traveled. [1061]

## **Presence beyond Travel**

The fifth subdivision is the explanation that one is liberated on the level of unborn Pure Perfect Presence through understanding non-travel.

**(r) "Hey! The level of all-creating Pure Perfect Presence, the unique vehicle, pervades (everything with) unborn (space). Those who have the idea to somehow travel can be compared to people who search for the edge of the sky. (The dzogchen level) is said to be (primordial) liberation through relaxation in the essence beyond travel."**

**Hey! Because the level of all-creating Pure Perfect Presence, the unique ultimate vehicle, in a non-dual, equal way pervades all of samsara and nirvana with the unborn space of the real condition and is always beyond transformation and change, there is no other place to arrive at through more traveling. If this principle is not understood, those who have the idea and desire to somehow travel and train with the eight vehicles involving effort never arrive on the level of the goal, Samantabhadra, but can be compared to people who search for the edge of the sky. The dzogchen level is said to be instant, effortless self-perfected direct recognition of primordial liberation, beyond any basis to repeat something by training and traveling on paths and levels, through relaxation in the unfabricated effortless essence beyond travel, hope, fear, rejection and acceptance. [1062] The Ngedön Düpa says:**

Practitioners who understand this do not try to travel five paths to what has no paths. They do not try to train on ten levels for what has no levels. They do not try to establish frames of reference for what has no foundation. They do not try to purify two obscurations in what has no obscuration. They do not try to gather two accumulations

for what has no objective dimension. There is no need to discover and accomplish this definitive state.

### Presence beyond Stages

The sixth subdivision is the explanation that the perfect essence of the level of Presence Itself transcends all higher and lower stages.

**(r) "Hey! Because I, the Teacher of teachers, the All-Creating King, manifest my state as the essence of levels, my level has no higher or lower stages. You should understand this level of me, the All-Creator."**

**Hey! Because I, the Teacher of teachers, the All-Creating King,** am the essence of all phenomena, **I manifest my state,** all-creating Pure Perfect Presence, **as the essence of levels.** Ultimately, **because** there does not exist some 'path' which is anything other than a name for directly understanding the essence of Pure Perfect Presence, *rigpa*, [1063] the two moments of initial entry onto the path and final arrival **on the level of me,** the All-Creator, are both the primordial authentic state, **without stages of good, evil, higher and lower.** The *Rinpochei Gyen* says:

When one understands the level of unfabricated, unsurpassable wisdom, the unfabricated, unsurpassable level is instantly engaged, without travel. When one understands the level and path beyond training and travel, the meanings of entry and final arrival are identical. Primordial achievement is confidence in this level and path.

Thus you should not bind yourself with the hopes, fears, struggles and accomplishments of lower vehicles. **You should understand** the principle of **this level** of the essence **of me,** the Teacher, **the All-Creator,** the all-pervasive real condition.

## Non-Recognition If Attached to Teachings

The seventh subdivision is the explanation that, although Presence Itself, the primordially pure All-Creator, naturally manifests and clearly abides in samsara and nirvana, Presence is not recognized by those with low capacity who are attached to teachings involving causes, effects, efforts and accomplishments.

**(r) "Although my state is directly manifested in front of all beings, the retinues of the three kaya (teachers) conceive conceptual categories. However they view the profound state of the All-Creating King, they do not proclaim what corresponds (to primordial enlightenment)."**

**My state, the teacher, the All-Creating King, is directly manifested**, beyond near and far, **in front of all beings** of the three realms and clearly abides, beyond obscurations, as objects of the six senses. Anything that appears as an object for the six senses is said to be the *rolpa* energy of unique wisdom. [1064] All-Seeing Rongpa says:

In the statement, 'All experiential domains self-arise as self-originated wisdom', experiential domains' means the experiential domains of the six senses of sentient beings, and 'self-originated wisdom' means that wisdom self-originates because it naturally pacifies all karmic formations.

**Although** (wisdom) clearly manifests in front of all beings, **the retinues of the teachers of the three victorious kayas** do not precisely understand all-creating Pure Perfect Presence, so **they conceive** impure **categories**, the essence of dualistic **concepts**, all connected with the six sense objects. [1065] Not understanding (Presence), they use rejection, acceptance, training, travel, and so forth, according to the beliefs of these lower vehicles. But, **however they view the profound**, unfabricated self-perfected **state of the All-Creating King**, the Teacher, they deviate from the state beyond fabrication, transformation, training and travel,

and do **not proclaim** that all phenomena of the All-Creating King **correspond** to the state of primordial enlightenment.

### **Summary of the Level beyond Training**

The third subdivision is the summary. It has three subdivisions:

- 1) the fruits of the levels and paths of provisional teachings (p135);
- 2) (provisional teachings) do not recognize the essential meaning and do not discover the authentic path (p136);
- 3) and the advice to understand the all-creating, invisible level of Pure Perfect Presence (p136).

### **Provisional Teachings**

The first subdivision is the explanation of the fruits of the levels and paths of provisional teachings.

**(r) "Hey! The three kaya (teachers), my first retinue, explain to retinues teachings which correspond to their specific interests. They explain specific vehicles of Body, Voice and Mind, specific levels, specific paths and specific fruits."**

**Hey! The three kaya teachers, the first retinue of me, the All-Creating King, the Teacher, explain to retinues teachings which correspond to their specific capacities, faith and interests.** [1066] The Voice of dharmakaya teaches the vehicle of the maha Body, the vehicle of the anu Voice and the vehicle of atiyoga Mind. Similarly, the Voice of sambhogakaya teaches kriya, upaya and yoga. The Voice of nirmanakaya teaches the three types of vehicles of characteristics. These teachers **explain specific vehicles of Body, Voice and Mind, specific levels** which constitute the foundation of all qualities of renunciation and realization according to their teachings, **specific paths** to travel to these levels, **and specific ultimate fruits** to be realized.

## Non-Recognition

The second subdivision is the explanation that (provisional teachings) do not recognize the essential meaning and do not discover the authentic path.

(r) **"If the level and path of me, the All-Creator, is not understood, (followers of) these (provisional) categories and levels will not discover the definitive path."**

Ati dzogchen is the supreme pinnacle, above the stages of all vehicles taught by teachers of the three kayas. **If followers do not correctly understand the meaning of the primordial achievement of all paths and levels, beyond travel, the essence of me, all-creating Pure Perfect Presence, atiyoga dzogchen, those who struggle with categories of levels and paths, using training and travel taught in the context of the eight vehicles involving effort, [1067] will not discover the precise meaning of the level and path of all-creating Pure Perfect Presence, the vehicle of definitive meaning. These levels are nothing more than temporary places to rest.**

## Level of Presence

The third subdivision is the instruction to understand the all-creating, invisible level of Pure Perfect Presence.

(r) **"Thus you should understand the universal vehicle of Presence Itself, the level of (Pure Perfect) Presence, the root of everything. If you understand this essence of levels beyond manifestations, you will abide on the level of all-creating Pure Perfect Presence." Thus he spoke.**

**Thus you should understand and depend upon the level of Pure Perfect Presence, the Source. The universal atiyoga vehicle teaches unmistakable direct understanding of self-originated wisdom, Presence Itself. This universal, perfect level is the root of everything, where all levels and paths are instantly perfected, without travel. If you understand this essence of**



**levels beyond conceptual manifestations, from now on you will abide on the level of all-creating Pure Perfect Presence, with no need for any struggles with training and travel. [1068] Thus he spoke.**

**(r) From the *All-Creating King, Pure Perfect Presence*, this concludes the sixty-fifth chapter, which explains *Understanding the Level beyond Training*.**

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the sixty-fifth chapter, which explains *Understanding the Level beyond Training*.**

## Distinctions between Paths

The third subdivision (of the three chapters - 64, 65 & 66 - about Presence as the path) explains behavior beyond application.

### Chapter 66 - *Behavior beyond Application*

Chapter sixty-six explains that the ultimate condition, the special path of Presence Itself, transcends dualism. It has two subdivisions:

- 1) the teaching (p138);
- 2) and the explanation (p138).

#### Teaching

The first subdivision is the teaching.

**(r) Then the All-Creating King, Pure Perfect Presence, explained how to understand behavior beyond acceptance and rejection.**

After explaining the unborn level of Pure Perfect Presence beyond the purification of obscurations, **then the All-Creating King, Pure Perfect Presence, explained the principle to understand**, that, because no phenomenon is separate from the unique *thigle*, the essence of all-creating Pure Perfect Presence, primordially empty, non-conceptual dharmakaya, the **behavior** of atiyoga dzogchen includes all behaviors, the *rolpa* energies of the one self-originated wisdom, **beyond good, evil, acceptance and rejection.**

#### Explanation

The second subdivision is the explanation. It has three subdivisions: [1069]

- 1) the negative consequences of the dualistic teachings of the lower vehicles (p139);

- 2) the application of the non-dual behavior of the All-Creating King (p141);
- 3) and the summary, about the purposeful transmission of sky-like behavior (p147).

### **Dualism of Lower Vehicles**

The first subdivision is the explanation of the negative consequences of the dualistic teachings of the lower vehicles. It has two subdivisions:

- 1) the essence is not understood by followers who apply the behavior of different vehicles (p139);
- 2) and followers of lower vehicles train with concepts of rejection and antidotes and do not understand the meaning (of behavior) beyond acceptance and rejection (p140).

### **Dualistic Behavior of Vehicles**

The first subdivision is the explanation that the essence is not understood by followers who apply the behavior of different vehicles.

**(r) "Hey! I am the Teacher, the All-Creating King. Some (followers of the vehicles taught by) the three kaya teachers who manifest from me understand the application of virtue and the rejection of evil. Some followers understand the dualism of accepting purity and rejecting impurity. Some followers understand the application of both purity and impurity. None (of these followers) understand the meaning (of the real condition), beyond application and non-application."**

**Hey Mahasattva! I, the essence of all phenomena, the real condition, absolute equality, Presence Itself, self-originated wisdom, am the Teacher, the All-Creating King, beyond all good, evil, acceptance and rejection. Followers of vehicles taught by the three kaya teachers who manifest from me do not understand the real condition beyond actions and efforts. Some - followers of the vehicles of characteristics - understand**

that they should readily accept and **apply virtuous** actions as causes for happiness [1070] and renounce and **reject** all evil actions, perceived to be the source of later suffering. **Some** - followers of the vehicles of the three outer tantras - perceive and **understand** a **dualistic** dimension with actions to **accept** and **reject**, because they see a duality of **purity**, such as that of the three white things,<sup>48</sup> the three sweet things,<sup>49</sup> and so forth, and **impurity**, such as that of the five nectars,<sup>50</sup> and so forth. **Some** - followers of the two inner tantras<sup>51</sup> - **understand** a dimension of actions in which they do not reject, but readily accept **the application of both purity and impurity**. Especially they apply the five great nectars, which are considered to be the essence of the fourfold accomplishment<sup>52</sup> and the three ways of being.<sup>53</sup> But **none** (of the followers of these vehicles) **understand the meaning of** the equality of the real condition, **beyond application and non-application**.

### **Meaning beyond Acceptance and Rejection**

The second subdivision is the explanation that followers of lower vehicles train with concepts of rejection and antidotes and do not understand the meaning (of behavior) beyond acceptance and rejection.

**(r) "Practitioners who live in these behaviors understand only the antidotes of their specific (paths). They understand how to train their minds with (conceptual) references. But they do not understand behavior beyond acceptance and rejection."**

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<sup>48</sup> The three white things are curds, milk and butter.

<sup>49</sup> The three sweet things are molasses, honey and sugar.

<sup>50</sup> The five nectars are feces, urine, blood, flesh and sperm.

<sup>51</sup> The two inner tantras are mahayoga and anuyoga.

<sup>52</sup> Fourfold accomplishment probably refers to approach, close approach, accomplishment and great accomplishment.

<sup>53</sup> The three ways of being are the container of the five elements as the five mothers, the contents of the five aggregates as the five fathers, and the mind-streams of the eight consciousnesses as the five wisdoms.

Any **practitioners who live in any of these behaviors** just explained above base themselves upon acceptance, rejection, hope and fear and involve themselves only with **understanding** the meaning of the **antidotes** for the undesirable actions **of their specific** paths. [1071] **They** produce many conditions for **understanding how to train their minds with the references** of conceptual dimensions. But I, the All-Creating King, teach that no phenomenon is other than the *rolpa* energy of unique Presence. I teach that all phenomena are the essence of non-dual absolute equality, **beyond ready acceptance of good and rejection of evil**. Because these practitioners **do not understand** (my teaching about behavior), through their behaviors they mistakenly deviate from me.

### **Non-Dual Behavior**

The second subdivision is the explanation of the application of the non-dual behavior of the All-Creating King. It has six subdivisions:

- 1) the state of non-dual behavior (p141);
- 2) no behavior moves away from the unborn essence (p142);
- 3) (behavior) has the nature of space, beyond limitations (p143);
- 4) what manifests in the universe as the five poisons is unborn behavior (p144);
- 5) the instruction to transmit this behavior to retinues (p146);  
[1072]
- 6) and the defects from not understanding the all-creating behavior beyond acceptance and rejection (p146).

### **State of Non-Dual Behavior**

The first subdivision is the explanation of the state of non-dual behavior.

(r) **"Hey! Here is the teaching about the behavior of the All-Creating King. Because everything - good, bad, acceptable, unacceptable, pure, impure, big and little - is completely unified in unborn Pure Perfect Presence, you should understand the meaning of (behavior) beyond**

**acceptance and rejection. You should understand the state beyond purity and impurity. You should understand the non-duality of application and non-application. You should understand the non-separation of periphery and center. You should understand that the ground and root (of everything) is unborn Pure Perfect Presence."**

**Hey! Here is the teaching about the behavior beyond acceptance and rejection, the essence of the All-Creating King, who teaches (behavior) superior to (the behaviors) of the followers of vehicles involving struggle. All these manifestations of dualistic phenomena, such as good and bad, acceptance and rejection, purity and impurity, big and little, self and other, samsara and nirvana, and so forth, are completely unified in non-dual total wisdom, unborn Pure Perfect Presence, beyond accepting good and rejecting evil. Thus you should understand the meaning beyond the duality of actions to accept virtue and actions to reject evil. Similarly, you should understand the essence of the one real condition, beyond the distinction between purity and impurity. You should understand the non-duality of being good by applying the five nectars, sexual practices, and so forth, and being bad by not applying them. [1073] You should understand the non-separation of periphery and center in the natural state of the real condition, Pure Perfect Presence, beyond limitations and partialities. To summarize, you should understand that everything is non-dual and equal in unborn Pure Perfect Presence, great primordial emptiness, beyond a ground which supports and a root which produces.**

### **All Behavior Included**

The second subdivision is the explanation that no behavior moves away from the unborn essence.

**(r) "Hey! The teaching of the behavior of the All-Creating King is not contradicted by any behavior. When both doing and non-doing are understood to be unborn, any application is the unborn meaning."**

**Hey!** Because all phenomena are the non-dual essence and because nothing really exists, **the teaching of the behavior of the All-Creating King**, the essence beyond acceptance and rejection, **is not contradicted by any behavior**, such as accepting virtue and rejecting non-virtue, and so forth. The *Gyutrul* says:

The performance of sexual practices does not create anything at all.

When one understands that **both the performance and non-performance** of any actions, such as accepting virtue, rejecting non-virtue, and so forth, **are** primordially **unborn**, [1074] then any and all behavior is understood to be the behavior of Samantabhadra, never moving away from the unborn state. The *Kuntuzangpoi Chewa Rangla Nepai Gyü* says:

All virtuous and non-virtuous actions are the behavior of the non-dual method beyond attachment. The qualities manifested when anything is enjoyed depends upon the interdependent causes and conditions. Applied with method and prajña, and so forth, the five sense pleasures manifest unborn understanding. Nothing of existence, non-existence, eternalism or nihilism is other than the realm of the unborn essence. Attachment to the duality of pleasure and suffering is Pure Perfect Presence, and not something different. All the defects and qualities of the phenomena of samsara and nirvana, however experienced, are the behavior of Samantabhadra, beyond bondage and liberation. [1075]

### **Space beyond Limitations**

The third subdivision is the explanation that (behavior) has the nature of space, beyond limitations.

**(r) "Hey! The behavior of me, the All-Creating King, is like space, beyond evaluation using categories. Non-duality, which transcends the limitations of being or not being**

**(correct behavior), is understood (by me) to be the behavior of all-creating Pure Perfect Presence."**

**Hey!** Here is more teaching about how **the behavior of me, the Teacher, the All-Creating King**, transcends the limitations of being and non-being. The essence of unborn Pure Perfect Presence **is like space**, beyond all actions and efforts and beyond all conceptual dimensions. Space is **beyond evaluation** or description **using categories**. Unborn Pure Perfect Presence has **no dualism**, and **transcends the limitations** of the denial that 'This is not correct behavior' and the affirmation that 'This is correct behavior'. This essence of equality beyond limitations is **understood** by me, the Teacher, the All-Creating King, **to be the behavior of all-creating Pure Perfect Presence**, beyond rejection, acceptance, negation and affirmation.

### **Behavior of the Five Poisons**

The fourth subdivision is the explanation that what manifests in the universe as the five poisons is unborn behavior.

**(r) "The five sense objects are understood to be the behavior of (Pure Perfect) Presence. The five (poisonous emotions, such as) attachment, aversion, (and so forth), are understood to be the behavior of Presence. The five ornamental causes are understood to be the behavior of Presence. The three realms and three worlds are understood to be the behavior of Presence. I, the ancestor of all Victorious Ones, do not teach some behavior in which everything is not understood to be unborn (Presence)."**

The behavior of all-creating Pure Perfect Presence does not distinguish between being (correct) and not being (correct), or between good and evil, but manifests as the *rolpa* energies of the unceasing *tsal* energies from the *dang* energies of unborn space. [1076] In the non-dual state, the **five sense objects** which appear dualistically are self-manifestations of Presence Itself, and are not other than the *tsal* energies **of Pure Perfect Presence**, the Source. The natural *tsal* energies (of the five sense objects), beyond the



distinctions of being (correct) and not being (correct), or of acceptance and rejection, **are understood to be the** non-dual self-arising **behavior** of natural *rolpa* energy manifestations, like the sun and its emanated light rays.

Similarly, the manifestations of **the five** poison emotions, such as **attachment, aversion**, and so forth, are the *rolpa* energies of the one wisdom, which manifests the unceasing *tsal* energies of primordial Presence Itself, self-originated wisdom. Thus the five poisons **are understood to be the behavior of Pure Perfect Presence.**

The **five** great elements, the **ornamental causes**, which manifest as the *rolpa* energies of self-originated wisdom, originate from Presence, appear as Presence, and are not different from Presence. Thus the five elements **are understood to be the behavior of Presence.** [1077]

The phenomena of **the three realms and the three worlds**<sup>54</sup> are not other than self-originated wisdom, the Source. For example, the realm of desire is self-originated wisdom, and so forth. Thus these realms and worlds **are understood to be the behavior of Presence.**

Thus **I, the ancestor of all Victorious Ones, do not teach** the existence of even the tiniest particle of some profane, mistaken **behavior in which everything**, however it arises and appears, **is not understood to be** the essence of **unborn Pure Perfect Presence.** The *Namkhai Tha Dang Nyampai Gyü* says:

These *rolpa* energies of Samantabhadra, beyond (specific) behaviors, are perfected, self-arising, unceasing *rolpa* energies. When one behaves within the unfabricated Source, one enjoys the dimension beyond periphery and center.

Everything is said to be the unfabricated self-arising *rolpa* energy of Samantabhadra. [1078]

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<sup>54</sup> The three realms are the desire realm, the form realm, and the formless realm. The three worlds are the upper world of deities, the surface world of humans, and the nether world of nagas.

## Transmit Behavior beyond Application

The fifth subdivision is the explanation of the instruction to transmit this behavior to retinues.

(r) **"Hey! Thus you, Sattvavajra, should understand this behavior of me, the All-Creator. So that all (beings) may understand that (Presence) is beyond acceptance and rejection, you should transmit (this behavior of Presence) to my retinues."**

Hey! All phenomena, however they appear, are the *rolpa* energies of the one *rigpa*, self-originated wisdom. **Thus you, Sattvavajra, should understand the meaning of the behavior of me, the Teacher, the All-Creating King, beyond acceptance and rejection. So that all beings may understand that the essence of the great equality of the real condition, all-creating Pure Perfect Presence, is beyond the duality of accepting good and rejecting evil, you, Sattvavajra, should transmit this (behavior of Presence) to the retinues of me, the All-Creator.**

### Defects from Not Understanding

The sixth subdivision is the explanation of the defects from not understanding the all-creating behavior beyond acceptance and rejection.

(r) **"Those who do not understand the behavior of me, the All-Creator, are attached to (the behaviors of) the retinues of the three kaya teachers. They trust worldly, mistaken views and behaviors, and cannot understand behavior beyond acceptance and rejection."**

But those practitioners who do not understand the meaning of the total equality of the real condition, the essence of the behavior of me, the All-Creator, beyond acceptance and rejection, apply efforts and are attached to the behaviors of rejection, acceptance, negation and affirmation followed by the retinues of the three kaya teachers. [1079] They are attached to

phenomena which appear in the **world** with dualistic qualities, such as cause, effect, rejection, acceptance, and so forth. They **trust inferior views and behaviors** which are **mistaken** about the unfabricated behavior of the total equality of all-creating Pure Perfect Presence, beyond all objects, characteristics and concepts. They **cannot understand the behavior** of real condition of the All-Creating King, **beyond acceptance and rejection**. So that practitioners may turn away from these inferior behaviors, it is necessary that you transmit behavior beyond acceptance and rejection.

### Summary of Space-like Behavior

The third subdivision is the summary, about the purposeful transmission of space-like behavior. It has four subdivisions:

- 1) the explicit instruction to transmit (p147);
- 2) the purpose of this transmission (p148);
- 3) the advice to transmit (p148);
- 4) and the ultimate purpose (p148).

### Instruction to Transmit

The first subdivision is the explicit instruction to transmit.

(r) **"Hey! I, the Teacher of teachers, the All-Creating King, transmit to my retinue this unattached behavior beyond acceptance and rejection. You should transmit this understanding that everything is equal and unborn."**

**Hey! I, the Teacher of teachers, the All-Creating King, now transmit to my retinue this special behavior** beyond negation, affirmation, rejection and acceptance. [1080] When you know that all phenomena are unborn Pure Perfect Presence, **behavior is unattached** to any specific (concepts of) good or bad behaviors and is **beyond acceptance and rejection**. You, Sattvavajra, **should transmit** to your retinues in the same way this **understanding** (of behavior), **that all phenomena are equal**

in the dimension of **unborn** Pure Perfect Presence, beyond acceptance and rejection.

### **Purpose of this Transmission**

The second subdivision is the purpose of this transmission.

**(r) "When you, Sattvavajra, transmit (this behavior) to retinues, these retinues will understand (behavior) beyond acceptance and rejection."**

What is the purpose and value of this transmission? The purpose is that **when you, Sattvavajra, transmit to retinues** this explanation of the behavior of the All-Creating King, **retinues will understand** that all phenomena of the universe of samsara and nirvana are the essence of the one unborn Pure Perfect Presence, **beyond the acceptance** of good **and the rejection** of evil.

### **Advice to Transmit**

The third subdivision is the advice to transmit.

**(r) "You should transmit to retinues exactly how you and I understand that all phenomena of samsara and nirvana are unborn, like the essence of space."**

For this special purpose, **you should transmit to retinues exactly how you, Mahasattva, my heart-child, and I, the All Creating Teacher, understand that all phenomena of samsara and nirvana are** primordially unborn, like the essence of space. [1081]

### **Ultimate Purpose**

The fourth subdivision is the explanation of the ultimate purpose.

(r) **"When practitioners first (receive) and rely upon this teaching, they will abide in the all-creating state." Thus he spoke.**

Not only does this teaching have the purpose (to help practitioners understand that all phenomena are unborn), but also it has a very special purpose. What is this special purpose? **When practitioners first receive and rely upon this teaching** about the principle of unfabricated behavior beyond rejection, acceptance, negation and affirmation, they will **understand** the precise meaning. The special purpose is that all beings **will** instantaneously **abide in the** essence of **all-creating** Pure Perfect Presence, the unborn, equal **state. Thus he spoke.** [1082]

(r) **From the *All-Creating King, Pure Perfect Presence*, this concludes the sixty-sixth chapter, which explains the *Understanding of Behavior beyond Acceptance and Rejection*.**

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the sixty-sixth chapter, which explains the *Understanding of Behavior beyond Acceptance and Rejection*.**

## **Presence as the Goal**

The third subdivision (in the presentation of the Ten Natures which transcend cultivation) explains that, because the self-perfected Presence Itself of the three kayas transcends attainment and attainer, there is no future goal for those who want some other enlightenment. It has two subdivisions:

- 1) it is unreasonable to think that, if one purifies obstacles in self-originated wisdom, pure dharmakaya, not present before, will newly arise (chapter 67, p150);
- 2) and it is unreasonable to think that, in primordially perfect Presence Itself, if one accomplishes paths with the two pure accumulations, developed rupakaya, not present before, will newly arise (chapter 68, p163).

### **Beyond Purification of Obstacles**

The first subdivision (of the two chapters about Presence as the goal) is the explanation that it is unreasonable to think that, if one purifies obstacles in self-originated wisdom, pure dharmakaya, not present before, will newly arise.

### **Chapter 67 - *Wisdom beyond Obscuration***

Chapter sixty-seven explains that Presence Itself has primordially pure natural wisdom beyond obscuration. It has two subdivisions:

- 1) the teaching (p150);
- 2) and the explanation (p151).

### **Teaching**

The first subdivision is the teaching of wisdom beyond obscuration.

**(r) Then the All-Creating King, Pure Perfect Presence, taught this understanding of the essence of wisdom beyond obscuration.**

After explaining behavior beyond application, in which the essence of all-creating Pure Perfect Presence is not established by any dualistic phenomena, such as samsara and nirvana, good and evil, and so forth, **then the All-Creating King, Pure Perfect Presence**, [1083] **taught this principle** of how the All-Creating Teacher **understands** that Presence Itself, self-originated **wisdom**, the essence of uncompounded clear light, is **beyond** the purification of **obscurations**.

### **Explanation**

The second subdivision is the explanation of the wisdom beyond obscurations. It has three subdivisions:

- 1) wisdom is never realized by purifying impurities which distinguish Presence and obscurations (p151);
- 2) the state of wisdom beyond obscurations (p153);
- 3) and the summary which explains that self-originated wisdom, total manifestation, is the supreme, self-luminous wisdom (p159).

### **No Wisdom through Purification**

The first subdivision is the explanation that wisdom is never realized by purifying impurities which distinguish Presence and obscurations. It has two subdivisions:

- 1) the teachers of purification of obscurations and the accomplishment of wisdom (p151);
- 2) and those who are established in provisional teachings do not recognize the wisdom of the source (p152).

### **Obstacle Purification and Wisdom Accomplishment**

The first subdivision is the explanation about the teachers of purification of obscurations and the accomplishment of wisdom.

**(r) "Hey! I am the Teacher of teachers, the All-Creating King. In order to provide appropriate methods of education, the three kaya teachers who manifest from me teach the**

**purification of obscurations and the accomplishment of wisdom."**

**Hey! I am the Teacher of teachers, the All-Creating King. In order to provide various appropriate methods of education which correspond to the specific capacities of disciples, [1084] the three kaya teachers who manifest from me, the All-Creator, understand (and teach) that (disciples) should purify obscurations and accomplish wisdom by now following paths. Each of the three teachers of the three kayas understands in their specific way and teaches in that way to their retinues.**

### **Non-Recognition**

The second subdivision is the explanation that those who are established in provisional teachings do not recognize the wisdom of the source.

**(r) "The three kaya teachers explain in their own ways to their retinues. Because retinues experience and understand accordingly and are attached to the meanings related to their specific interests, they do not assemble in the retinue of me, the All-Creator."**

Thus, in conformity with the teachings **explained by the three kaya teachers to their specific retinues**, all of these retinues experience and understand according to the viewpoint of provisional meanings. They understand a situation in which obscurations should be purified and wisdom should be newly developed. **Because** these retinues of the three victorious kayas are **attached** to paths of cause, effect, effort and achievement and **to the meanings related to their specific interests**, [1085] **they do not** have the capacity to **assemble in the retinue** to receive the (teachings of) the effortless self-originated vehicle **of me, the All-Creator**, the Teacher. They cannot understand the meaning of the powerful Source, self-originated wisdom, beyond cause, effect, effort and achievement.



## Wisdom beyond Obscuration

The second subdivision is the explanation of the state of wisdom beyond obscuration. It has six subdivisions:

- 1) the principle of the base (of wisdom, already) pure of obscuration, because all phenomena are unborn just-that-ness (p153);
- 2) the principle (of wisdom) beyond thought, speech and objects, because (wisdom) transcends the dualism of categories, renunciation and antidotes (p155);
- 3) the principle (of wisdom) beyond categories of manifestation, because dharmadhatu is unceasing total luminosity (p156);
- 4) the principle (of wisdom) beyond shaky conceptual limitations, because the essence of Presence Itself is pure like space (p157);
- 5) the principle of teaching to atiyoga practitioners so that they become familiar with unattached, non-conceptual places, times and luminous objects of five senses in the realm of unmoving contemplation (p158); [1086]
- 6) and the principle of understanding in the same way that the teacher understands (p159).

### Pure Base of Total Union

The first subdivision is the explanation of the principle of the base (of wisdom, already) pure of obscuration, because all phenomena are unborn just-that-ness.

**(r) "Hey! I, the All-Creating King, transmit to retinues that, because all phenomena, whatever their appearances, sounds, (and so forth), are totally unified in unborn just-that-ness, there are no separate places for phenomena of obscuration and non-obscuration. Thus I do not distinguish between wisdom and obscuration. I do not perceive phenomena as obscured or not obscured. I do not make categories in the meaning beyond limitations. I do not produce the meaning of the Source through causes and effects."**

**Hey! I, the Teacher, the All-Creating King, transmit** the unfabricated, precise meaning of effortless self-originated wisdom to **retinues** of disciples who have karma and capacity in the family of atiyoga dzogchen. Because all **phenomena** of samsara and nirvana, with **whatever** characteristics, such as **lights, sounds**, and so forth, have **one unified**, non-dual flavor in the realm of the primordially **unborn** real condition, **just-that-ness**, beyond differentiation into good and evil, **there are no separate places for** a dualism, such as the **obscuration** of the mind-streams of sentient beings **and the non-obscuration** of the Mind-streams of buddhas. All phenomena are said to be the unique *thigle*, dharmakaya, primordially beyond obscuration. [1087] The *Ngedön Düpa* says:

In the same way that the heart of the sun is self-luminous, beyond production by something else, all phenomena are luminous as dharmakaya wisdom, primordially purified of the darkness of ignorance.

**Because of this, I, the Teacher, do not** dualistically **distinguish** between the self-originated **wisdom** of Presence Itself **and obscuration**. The Omniscient Guru says:

Beyond the distinctions of partialities in the relative truth, all concepts are pacified in the transcendence of the dualism of the two designated truths.

This quotation explains that, because some obscuration does not exist in basic nature, there are no phenomena to be distinguished as different. Thus I **do not perceive** a biased **distinction between obscuration and non-obscuration**. Because, **in the total unlimited, unbounded meaning beyond** the existence of any obscuration or non-obscuration, the **ultimate** meaning transcends all concepts, [1088] I **do not make categories** of dualistic phenomena which are derived from dualistic concepts. Similarly, I **do not** try to newly **produce the meaning of the Source**, the real condition, **through** the process of achieving **effects** by struggling with **causes** for self-originated uncompounded wisdom, such as the gathering of the two accumulations, and so

forth. I transmit primordially unobscured self-originated wisdom, the essence of uncompounded clear light.

### Wisdom beyond Categories

The second subdivision is the explanation of the principle (of wisdom) beyond thought, speech and objects, because (wisdom) transcends the dualism of categories, renunciation and antidotes.

**(r) Hey! The teaching of me, the Teacher, the All-Creating King, does not agree with the teachings of the three kaya teachers. My teaching does not make categories of qualities in the one unborn state. My teaching does not perceive objects and awareness (separately) and does not rely upon collections of antidotes. *Rigpa* and ignorance are identical in unborn space. The one state does not have mistaken dualistic categories. My teaching does not enter into conceptions and perceptions. There is no alternation, but instead, instantaneous omniscience. You, Sattvavajra, should understand in this way."**

**Hey! This teaching of me, the Teacher, the All-Creating King, teaches the self-originated wisdom of Presence Itself, primordially beyond removal and addition. My teaching does not agree with the gradual provisional teachings taught by the three kaya teachers to their specific students. In the teaching of the All-Creator, the essence of the one unborn Presence Itself transcends all dimensions of characteristics and has no categories of conceptual qualities. [1089] Because all phenomena are simply self-manifestations of the *tsal* energies of Presence Itself and do not exist as dualistic phenomena, do not perceive with the nihilistic view of separated object and consciousness, and do not rely upon gathering the two accumulations as antidotes for the two obscurations to be abandoned, and so forth. Because *rigpa* and ignorance are simply conceptual labels, the essence of the one real condition, without any difference in their nature in the unborn space of the real condition, the essence of the one real condition does not**

**have categories of qualities** involved with and **attached to the dualism** of rejection and acceptance. Because this **non-conceptual** wisdom of the real condition transcends objects and concepts, **do not** make categories or **enter into perceptions** and conceptual qualities arising within your mind-stream. [1090] The self-originated wisdom of *rigpa* naturally transcends all conceptual systems.

But if this non-conceptual wisdom has absolutely no perceptions which distinguish good and evil, acceptance and rejection, and so forth, how could all phenomena be individually known? There is **no** consciousness of or **establishment of a definitively** existing principle about phenomenal objects individually perceived and analyzed by mind. In the same way that stars and planets shine in the ocean, there is distinct **knowledge** of the **total** luminosity of all phenomena **simultaneously** in the dimension of wisdom, beyond objects, ideas and words. Because in the very moment of perception there is transcendence of all systems of dualistic concepts, ordinary mind is transcended. [1091] The *Ngön Tog Gyen* says:

In the same way that there is no duality of the dream and its perception, all phenomena are simultaneously perceived as a non-dual state.

Thus **you, Sattvavajra, should correctly understand in this way** according to the teaching of the Teacher, the All-Creator.

### **Total Luminosity**

The third subdivision is the explanation of the principle (of wisdom) beyond categories of manifestation, because dharmadhatu is unceasing total luminosity.

**(r) "Hey! If one tried to enumerate the categories for this limit-transcending wisdom of me, the Teacher, the All-Creator, even if one spoke (for an eon) about each great (qualification) and category of wisdom, it is said that these (qualifications) would not be completed."**

**Hey! The essence of me, the Teacher, the All-Creating King**, uninterruptedly manifests within the realm of unborn dharmadhatu as the total luminosity of all phenomena of samsara and nirvana. These manifestations which arise from the *tsal* energies of self-originated **wisdom** are immeasurable. Because the principle (of wisdom), with its supreme qualifications, transcends limitations, **even if one tried to make categories for what has no categories**, using measures and quantities, (one would not succeed). Great Omniscient Rongzom says: [1092]

There is the greatness of Pure Perfect Presence. In the same way that on an island of precious gold there does not exist the name 'stone', and everything abides as the essence of gold, in all the phenomena encompassed by the outer and inner universe there does not exist a word to label some phenomenon a negative defect, such as samsara, lower realms, and so forth.

Everything and anything which manifests is the *rolpa* energy of wisdom, the manifestation of the supreme qualifications of Pure Perfect Presence. The *Ngedön Düpa* says:

In the same way that fire spreads on the grassland in the mid-winter month, whatever one perceives is the clear light of dharmakaya, and everything shines in the state of wisdom.

Thus, because **each** of the immeasurable *rolpa* energies of these qualifications **displays** and distinguishes **categories of wisdom**, **it is taught that even if one spoke for an eon, the full measure of these categories would not be completed.**

### **Wisdom beyond Concepts**

The fourth subdivision is the explanation of the principle (of wisdom) beyond shaky conceptual limitations, because the essence of Presence Itself is pure like space. [1093]

(r) **"Hey! The wisdom of me, the All-Creating King, transcends all formulations and concepts. Abiding like tranquil, insubstantial space, wisdom is said to be 'unborn'."**

**Hey! This self-originated *rigpa* wisdom of me, the All-Creating King,** is the foundation from which arise the immeasurable supreme qualifications explained above. My wisdom **transcends all dualistic formulations of qualities and concepts**, such as existence, non-existence, manifestation, emptiness, and so forth. Wisdom **abides**, with all dimensions of qualities, **like tranquil, insubstantial space**. For this reason **it is said** that the self-originated wisdom of Presence Itself is the beginningless, **unborn**, space-like essence of primordial emptiness, beyond all causes, effects, struggles and achievements.

### **Familiarity with Luminosity**

The fifth subdivision is the explanation of the principle of teaching to atiyoga practitioners so that they become familiar with unattached, non-conceptual places, times and luminous objects of the five senses in the realm of unmoving contemplation.

(r) **"Never moving away from the one self-originated wisdom, distinct aspects (of sense objects) appear individually, beyond correction. Any (practitioner) who understands and perceives in this way is definitely a child of the All-Creating King."**

In the realm of the total unmoving contemplation and self-abiding meditation of *rigpa*, the original condition of total **self-originated wisdom**,<sup>[1094]</sup> the natural times and circumstances **never move away** for even a second **from the** realm of the **one** self-originated wisdom, the natural state. All five sense objects, the natural *tsal* energies of the unceasing *dang* energies of *rigpa*, appear with their various individual, **distinct aspects**. From the very moment of their appearance, they **appear individually** as the nature of non-conceptual wisdom, **beyond correction** by

grasping and attachment. **Any practitioner who understands and perceives in this way is definitely the heart-child in the lineage of the All-Creating King, dharmakaya.** When the precise meaning of atiyoga dzogchen, the profound secret Mind of the Teacher, the All-Creating King, is understood, a practitioner is said to be a noble heart-child of the state. The *Gyutrul* says:

This is the definitive teaching. The child is born from Mind. [1095]

### **Understand as I Do**

The sixth subdivision is the explanation of the principle of understanding in the same way that the teacher understands.

**(r) "You, Sattvavajra, should understand unborn wisdom in precisely the same way that I understand."**

**I, the Teacher, the All-Creating King, understand that the natural state of all phenomena is the essence of beginningless unborn wisdom, unobscured self-luminosity, beyond all dimensions of actions, efforts and qualities. You, Sattvavajra, my Mind-child, the compiler of my teachings, should understand in precisely the same way that I understand.**

### **Summary of Wisdom**

The third subdivision is the summary which explains that self-originated wisdom, total manifestation, is the supreme, self-luminous wisdom. It has three subdivisions:

- 1) the understanding that self-luminosity has the three complete qualifications (p160);
- 2) the meaning of supreme wisdom, that everything abides as self-originated wisdom (p160);
- 3) and one should become familiar with the understanding of the All-Creator that (everything) is already liberated in its own condition, beyond renunciation (p161).

## Complete Qualifications

The first subdivision is the explanation of the understanding that self-luminosity has the three complete qualifications.

(r) **"Hey! I am the King who creates all wisdom. I remove all ignorant views. I cut off all networks of obstacles. I increase and spread the lights of wisdom."**

**Hey! I, the effortless self-originated Teacher, am the King who creates all** phenomena of samsara and nirvana, the **wisdom** of the Source, the real condition. [1096] When one simply recognizes and understands this self-originated wisdom of *rigpa*, the birthplace and creator of all phenomena, there is spontaneous, natural completeness of the three qualifications, with no need to depend upon effort and struggle. What are these qualifications? In the same way that, when the sun disk, the king of all light, arises, all darkness of the world becomes natural radiance, all dimness is eliminated, and everything outer and inner is illuminated, in the instant when the sun, the self-originated wisdom of *rigpa*, arises, all kinds of mistaken extremist views which originate because of confused **ignorance are removed. All networks of obstacles** of emotions and knowledge which obstruct liberation and omniscience **are cut off.** And the **lights of** unceasing **wisdom** which precisely and distinctly knows all phenomena, whatever appears and however it appears, **increase and spread** more and more. These three qualifications are said to manifest simultaneously. [1097]

## Everything Is Wisdom

The second subdivision is the explanation of the meaning of supreme wisdom, that everything abides as self-originated wisdom.

(r) **"I, the All-Creator, am self-originated wisdom. There does not exist even one self-originated wisdom that does not**



**manifest from me. Because all wisdoms are manifested by me, I am said to be 'the King of Wisdom'."**

**I, the All-Creator, am self-originated wisdom** that is not produced by any causes or conditions. **Because there does not exist even one wisdom which does not manifest from the** *tsal* **energies of me, all lights of the immeasurable** *rolpa* **energies of wisdom, such as the three wisdoms of the inner luminosity of space, the five wisdoms which have characteristics, the two wisdoms of outer luminosity, and so forth, are manifested by me, self-originated wisdom, the All-Creating King. Thus I, the Teacher, the All-Creating King, rigpa, self-originated wisdom, am said to be 'the king of all types of wisdom'.**

### **Emotions Are Wisdom**

The third subdivision is the instruction that one should become familiar with the understanding of the All-Creator that (everything) is already liberated in its own condition, beyond renunciation.

**(r) "When one knows that emotions radiate wisdom, one understands this teaching of me, the All-Creator." Thus he spoke.**

The essence of *rigpa*, Pure Perfect Presence, does not have any dualistic obscuration of emotions. [1098] Because this (Presence) is not recognized by sentient beings, emotions appear dualistically. **If one knows that these emotions manifest and radiate the essence of wisdom, groundless total primordial liberation beyond renunciation, one understands the definitive meaning of this teaching of me, the Teacher, the All-Creator,** that all phenomena are the beginningless essence of primordial enlightenment, the essence of the one self-originated wisdom of *rigpa*, beyond good, evil, acceptance and rejection. Because no illusory phenomenon of samsara, such as emotions, and so forth, have ever really existed, one understands the essence of the one self-originated wisdom. **Thus he spoke.** About this principle the *Namkha Drime* says:

Illusory appearances, as groundless self-liberated dharmakaya, manifest although non-existent, similarly to reflections in a mirror. [1099] Pure Presence Itself functions like the surface of the mirror. All reflections which appear through multiple conditions simply appear in Presence, but do not originate from Presence. Appearing, they do not at all condition Presence. Reflections in the mirror are simply the manifestation of circumstances. Even if something manifests in the mirror, it is just an appearance which is not really there. Thus, illusory appearances in Presence do not really exist. Through the mirror-base of Presence Itself, there is enlightenment. When one understands the essence of the manifestation-base of everything, which apprehends unceasing reflections, one is freed from grasping the forms. Therefore, illusions do not manifest from Presence. What appears to be illusory is nothing other than Presence. Thus the essence of illusory appearances is Presence Itself. If one understands these marvelous appearances of bondage and liberation where bondage and liberation do not really exist, one transcends all bondage and liberation.

[1100]

**(r) From the *All-Creating King, Pure Perfect Presence*, this concludes the sixty-seventh chapter, which explains the *Understanding of Wisdom beyond Obscuration*.**

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the sixty-seventh chapter, which explains the *Understanding of Wisdom beyond Obscuration*.**

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## Beyond Two Accumulations

The second subdivision (of the two chapters about Presence as the goal) is the explanation that it is unreasonable to think that, in primordially perfect Presence Itself, if one accomplishes paths with the two pure accumulations, developed rupakaya, not present before, will newly arise.

### **Chapter 68 - *Self-Perfection beyond Attainment***

Chapter sixty-eight explains that, because Presence Itself is primordially self-perfected, its qualifications are not newly established through effort. It has two subdivisions:

- 1) the teaching (p163);
- 2) and the explanation (p163).

#### **Teaching**

The first subdivision is the teaching of self-perfection.

**(r) Then the All-Creating King, Pure Perfect Presence, taught his understanding of self-perfection beyond searching.**

After explaining that all phenomena are the essence of the one self-originated wisdom, the nature of primordially unobscured clear light, beyond the removal of obscurations as in lower vehicles, **then the All-Creating King, Pure Perfect Presence, taught his understanding** that, in the same way that the sun and its light rays transcend union and separation, all qualifications of phenomenal forms are self-perfected in the self-originated wisdom of Presence Itself, the primordially uncompounded state, **beyond searching** with efforts and struggles, such as trying to gather the two accumulations as a cause, and so forth. [1101]

#### **Explanation**

The second subdivision is the explanation of self-perfection. It has three subdivisions:

- 1) the meaning of effortless self-perfection (p164);
- 2) how the essence of self-perfection is not understood by others (p164);
- 3) and the explicit explanation of self-perfected wisdom (p174).

### **Meaning of Self-Perfection**

The first subdivision is the explanation of the meaning of effortless self-perfection.

**(r) "Hey! I am the Teacher, the All-Creating King. I am self-perfected, beyond searching. When I explain my essence to you, you should correctly understand the meaning of this essence."**

**Hey!** I, in whom the natural state of all phenomena is self-originated wisdom, **am the Teacher, the All-Creating King**, who unmistakably clarifies the meaning of self-perfected dzogchen, beyond rejection, acceptance, negation and affirmation. **My** essence does not depend upon causes, conditions, efforts and practices, but **is self-perfected, beyond searching**, as the state of primordial enlightenment, the nature of uncompounded self-originated wisdom, which completely pervades all of samsara and nirvana. **When I explain to you**, Sattvavajra, this meaning of unfabricated primordial enlightenment, **the essence of me**, the All-Creating King, Pure Perfect Presence, [1102] **you should correctly understand the meaning** of effortless self-perfection, the essence **of me**, the All-Creator.

### **Not Understanding Self-Perfection**

The second subdivision is the explanation of how the essence of self-perfection is not understood by others. It has two subdivisions:

- 1) the essence of non-understanding (p165);
- 2) and the negative consequences of non-understanding (p171).

## Essence of Non-Understanding

The first subdivision is the explanation of the essence of non-understanding. It has three subdivisions:

- 1) the general explanation (p165);
- 2) the detailed explanation (p166);
- 3) and the summary (p171).

### General Explanation of Non-Understanding

The first subdivision is the general explanation of non-understanding.

**(r) "Hey! I am the Teacher, the All-Creating King. Because it is difficult to really understand my essence, the three kaya teachers who manifest from me teach (to disciples) that they should search (for some other goal), using specific methods."**

**Hey! I, the beginningless victor of primordial enlightenment, am the Teacher, the All-Creating King.** The natural state of all phenomena is the self-originated wisdom of the Source. **Because it is difficult** for disciples with low capacity **to really understand** this unfabricated natural state, **my essence, the three kaya teachers who manifest from the *tsal* energies of me, the Teacher, the All-Creator, [1103] teach** to these disciples **that they should search** for some other, attainable goal, **using methods** which follow the paths of **specific** vehicles. These teachings are said to be only provisional teachings for disciples who are not able to understand self-originated wisdom, the natural state beyond causes and conditions. The *Ngedön Düpa* says:

All teachings of the lower vehicles consider that it is necessary to depend upon prajña and methods. What followers create is not the natural state. It is not possible to produce kayas and wisdoms.

And the *Ngedön Düpa* also says:

Provisional teachings say that methods and prajña are the causative conditions for enlightenment. But depending upon methods is like dying from mixing poisons into beer. Thus self-origination does not apply methods. Methods are only ignorant provisional (teachings). Immaterial wisdom is not produced by causes. It is sufficient to experience the goal beyond causes. [1104]

## **Detailed Explanation of Non-Understanding**

The second subdivision is the detailed explanation of non-understanding. It has eight subdivisions:

- 1) sravakayana (p166);
- 2) pratyekabuddhayana (p167);
- 3) bodhisattvayana (p167);
- 4) kriyatantra (p168);
- 5) upayatantra (p168);
- 6) yogatantra (p169);
- 7) mahayoga (p169);
- 8) and anuyoga (p170).

### **Non-Understanding of Sravakayana**

The first subdivision is sravakayana.

**(r) "Specifically, what do (the eight vehicles) teach? Some (disciples, like those of sravakayana,) are taught to enter the path of the four noble truths and to apply efforts to reject emotions and to accept wisdoms."**

**Specifically, what do the eight lower vehicles teach** that corresponds to the individual minds of disciples who do not understand the meaning that all qualifications of the ultimate goal are already self-perfected, beyond searching, effort and practice? **Some** disciples, like those in the family of sravakayana, **are taught to enter the path of the four noble truths and to apply efforts** on a dualistic path, trying to **reject emotions** fixated upon self **and to accept wisdoms** which understand selflessness. They

do not understand the meaning of dzogchen Presence Itself, self-originated wisdom, beyond rejection and acceptance.

### **Non-Understanding of Pratyekabuddhayana**

The second subdivision is pratyekabuddhayana.

(r) **"Some (disciples, like those of pratyekabuddhayana,) are taught to follow the path of interdependent origination and to apply efforts to suppress emotions and to attain wisdoms."**

**Some** disciples, like those in the family of pratyekabuddhas, **are taught to follow the path** of cultivating the reversal of the forward progression of the twelve outer and inner links **of interdependent origination and to apply efforts** in two stages, **to suppress emotions everywhere and to attain wisdoms.** [1105] They deviate from the dzogchen path by not understanding the meaning of self-originated wisdom, beyond arising and ceasing.

### **Non-Understanding of Bodhisattvayana**

The third subdivision is bodhisattvayana.

(r) **"Some (disciples, like those of bodhisattvayana,) are taught to enter the path of the two truths and to attain the goal through purification and effort."**

**Some** disciples, like those in the family of bodhisattvas, **are taught** to establish the meaning of the ultimate and relative truths and **to enter the non-conceptual middle path** of the union **of the two truths.** They are taught **to attain the ultimate goal** of enlightenment **through** the gradual **purification** of the two obscurations on the stages of the ten spiritual levels **and through effort** to gradually develop all the qualifications of levels and paths. These disciples do not understand the meaning of Presence Itself, beyond purification and travel. [1106]

## Non-Understanding of Kriyatantra

The fourth subdivision is kriyatantra.

(r) **"Some (disciples, like those of kriyatantra,) struggle with activities involved with object and subject, and hope that (all of) existence will abide in the form of the visualized deities."**

Some disciples, like those in the family of kriyatantra, **struggle with intentional activities**, such as bathing, ritual purification, and so forth, because they understand outer and inner phenomena in terms of a duality of **object and subject**. They try to understand all smooth and rough phenomena, (all of) **existence**, as the essence of the three families: Manjushri, Avalokiteshvara and Vajrapani, the pure nature of the real condition. Through contemplation they **hope to** concretely attain the ultimate goal, the citadel of vajrapani of the three families, where all existence **abides** on the path **in the form of the visualized deities** of the three families. These disciples do not understand wisdom beyond object and subject.

## Non-Understanding of Upayatantra

The fifth subdivision is Upayatantra.

(r) **"Some (disciples, like those of upayatantra,) struggle with activities and contemplations, and hope to attain their goal using acceptance and rejection."**

Some disciples, like those of the upayatantra vehicle, **struggle** on dualistic paths, applying outer **activities**, such as bathing, ritual purification, and so forth, **and** also cultivating inner **contemplations**, using yogas with and without characteristics. They **hope to attain their goal**, the level of vajradhara of the four families, **using acceptance** of purity **and rejection** of impurity. These disciples are attached to a dualistic path and do not understand the non-dual wisdom of Presence Itself. [1107]



## Non-Understanding of Yogatantra

The sixth subdivision is yogatantra.

**(r) "Some (disciples, like those of yogatantra,) struggle with the three aspects of contemplation, and hope to attain their goal by applying acceptance and rejection."**

Some disciples, like those of the yogatantra vehicle, **struggle with the three aspects of contemplation**<sup>55</sup> to visualize that their state is the essence of the pure deity. They **hope to attain their goal**, the ghanavyuha realm, **by applying acceptance and rejection** of phenomena. The *klong chen rab 'byams* says:<sup>56</sup>

Yogatantra (disciples) struggle with the three aspects of contemplation and hope (to attain) their goal by applying acceptance and rejection. But the vast expanse of total Ati pervades all phenomena. How could there exist contemplations of emanation and reabsorption, related to renouncing and receiving of vows, and so forth?

Those who abide on the dualistic path of accepting and rejecting do not understand the wisdom beyond the duality of acceptance and rejection. [1108]

## Non-Understanding of Mahayoga

The seventh subdivision is mahayoga.

**(r) "Some (disciples, like those of mahayoga,) struggle with contemplations (using) emanation and reabsorption, and hope to attain their goal beyond acceptance and rejection."**

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<sup>55</sup> The three contemplations in yogatantra are: initial union, supreme royal action, and supreme royal mandala.

<sup>56</sup> This quotation does not occur in the *mtshams brag*, *mkhyen brtse* or *sde dge* editions of the *klong chen rab 'byams rgyal po'i rgyud*.

Some disciples, like those who follow the vehicle of unsurpassable mahayoga, **struggle** on paths which use the three aspects of **contemplation**<sup>57</sup> to visualize all phenomena of the universe as the mandala of the deity and to accomplish the two benefits, practicing the **emanation and reabsorption** of light rays from the garland (of letters) of the (deity's) essential heart mantra. They **hope to attain their goal**, total light or the great accumulation of the chakra of letters,<sup>58</sup> **beyond** the dualism of **acceptance and rejection**, by understanding the equality of samsara and nirvana. By now abiding on paths of effort and practice with the three gates, these disciples do not understand the state of the All-Creating King, the wisdom of Presence Itself, beyond effort and practice.

### Non-Understanding of Anuyoga

The eighth subdivision is anuyoga.

(r) "Some (disciples, like those of anuyoga,) **struggle with contemplations of cause and effect, and hope to attain their goal, Vajrasattva, (the indivisible state of) the three: Body (Voice and Mind).**"

Some disciples, like those who follow the anuyoga vehicle, consider that space and wisdom are (respectively) the essence of **cause and effect**. They **struggle with contemplations** of the development stage to visualize the union of cause and effect, in which all the phenomenal appearances of the universe are the essence of three mandalas. [1109] Then, applying the key points of channels, prana energies **and thigles**, they struggle to cultivate contemplations of the completion stage to manifest the co-emergent wisdom of total bliss. In the end they **hope to attain their goal, Vajrasattva**, the indivisible state of the **three: Body, Voice and Mind**.

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<sup>57</sup> The three aspects of contemplation in mahayoga are the total emptiness of just-that-ness, the total manifestations of all-pervading compassion, and the seed syllable cause which unifies emptiness and manifestation.

<sup>58</sup> These levels are explained in chapter 49.

The third subdivision is the summary of non-understanding.

**(r) "Hey! These goals accomplished through applications never become the understanding of the essence of me, the All-Creator."**

**Hey!** Because (disciples of) all these vehicles explained above hope to **accomplish** their different **goals through applications** on their individual paths, they follow vehicles attached to paths of causes, effects, efforts and practice. But because **the essence of me**, the Teacher, **the All-Creating King**, the self-originated wisdom of Presence Itself, abides as the essence of primordial direct enlightenment, there is no need for any renunciation, interruption, purification or transformation. The goals of these vehicles **never become the understanding** of the profound meaning of effortless total bliss. [1110] The *Dönsal* says:

Sravakayana, pratyekabuddhayana, bodhisattvayana, kriyatantra, upayatantra, yogatantra, (mahayoga) development, and (anuyoga) completion each hold their limited truths. But because these eight views, with their fixed concepts, perceive the dualistic extremes of mind and object, followers cannot settle into the wisdom of natural *rigpa* when they maintain their mistaken views. Because followers deviate and fall away from the meaning, these views are considered to be wishful and biased.

### Negative Consequences of Vehicles

The second subdivision is the explanation of the negative consequences of non-understanding in the different vehicles. It has two subdivisions:

- 1) the negative consequences from not understanding that the All-Creator is the all-pervading primordial, secret essence (p172);
- 2) and the negative consequence that, because one is attached to struggle, practice, affirmation and negation, one is continuously reborn in the (lower or) higher realms of samsaric conditioned existence, without enlightened qualifications, and one remains far away from the essential meaning (p172). [1111]

### **Not Understanding the Secret Essence**

The first subdivision is the explanation of the negative consequences from not understanding that the All-Creator is the all-pervading primordial, secret essence.

**(r) "Hey! Although the essence of me, the All-Creating King, pervades everything, it is not understood and remains very secret."**

**Hey! The essence of me, the All-Creating King, the Teacher, Sattvavajra, is the unborn, space-like state of *rigpa*, Pure Perfect Presence. My essence always **pervades**, beyond union and separation, **all** phenomena of the universe of samsara and nirvana, without falling into limitations and partialities. My essence never moves away from the essence of any phenomenon. Because practitioners who follow the paths of the eight vehicles involving effort are attached to their specific wishful conceptual frameworks, they have the negative consequence that my essence is **not understood and remains very secret**. They are separated from the naturally secret way of the self-originated wisdom of the Source. They should go beyond all the limiting attachments of these vehicles.**

### **Separation from the Essential Meaning**

The second subdivision is the explanation of the negative consequence that, because one is attached to struggle, practice, affirmation and negation, one is continuously reborn in the (lower

or) higher realms of samsaric conditioned existence, without enlightened qualifications, and one remains far away from the essential meaning. [1112]

(r) **"Because my essence is secret and is not perceived, it is denied by followers of vehicles involved with struggle and achievement. For a very long time - many billions of eons, they will be reborn in the lower realms, with miserable existences. Separated from happiness, with incomplete capacities, they will be obscured and separated from the essential meaning."**

There is another negative consequence for disciples who are attached to vehicles involving effort. Because the effortless self-perfected meaning of the **essence of me**, the All-Creator, is **secret and is not perceived** or understood by these disciples, **they follow** the paths of **vehicles involved with struggle and achievement**, hoping to discover something other than effortless self-originated wisdom. Because they do not understand total primordial self-perfection beyond causes, effects, actions and efforts, they **deny** my essence and think that they must depend upon causes, effects, struggles and achievements. **For a very long time - many billions of eons**, they will be in lower realms, **with miserable existences**. They will be **reborn** as individuals who remain **in lower realms**, having many types of sufferings and lacking happiness, with the limited conditions of the three lower realms. **Separated from happiness**, they will experience only suffering. Even if they are reborn in higher realms, their **capacities** will be **incomplete**, with a physical body which is crippled, deaf, dumb, and so forth. [1113] They will not meet with a master who teaches the profound knowledge of effortless atiyoga. Because of this, they will have the negative consequences of **obscurization and separation from** perceiving the self-face of the self-originated wisdom of *rigpa*, Presence Itself, **the essential meaning**, the real condition.

## Self-Perfected Wisdom

The third subdivision is the explicit explanation of self-perfected wisdom. It has four subdivisions:

- 1) space-like self-perfection (p174);
- 2) the advice to transmit to others self-perfection beyond struggle and achievement (p176);
- 3) the communication that one should understand the All-Creator through transmission (p176);
- 4) and the advice to transmit effortlessness to those tired from training for an eon with effort and struggle (p177).

### Space-like Self-Perfection

The first subdivision is the explanation of space-like self-perfection.

**(r) "Hey! I am the Teacher, the All-Creator, Pure Perfect Presence. Because I, like space, pervade everything, I am connected with everything and produce universal benefit. I do not teach that there exists some (other) application or accomplishment. Through my meaning taught to you, you should definitively understand not to search for or try to achieve (some other enlightenment)."**

Hey! I, the Teacher, the All-Creating King, Pure Perfect Presence, am the self-originated uncompounded state, the natural condition of all phenomena, [1114] **Like infinite space, I, Pure Perfect Presence, the Source, pervade everything** in samsara and nirvana. **Thus I am primordially connected with everything** of samsara and nirvana in non-dual equality, and I **produce**, in an effortless, self-perfected way, the **universal benefit** of all beings. Because the three worlds are already primordially liberated in the dimension of total purity, **I do not teach that there is some other application or accomplishment.** Thus the dzogchen goal has three qualities: it is enlightenment which does not come from mind, the effect which does not come from causes, and the upadesha which does not come from scriptures. These three qualities are not included in the

conceptual systems of the lower vehicles and are considered to be ignorance. It has been said that:

The mountain goat can easily climb rocks. What is possible for the goat is not possible for other beings. [1115]

Because in dzogchen atiyoga these three qualities are naturally logical and consistent, they are said to be non-logical knowledge. The *Dochu* says:<sup>59</sup>

Enlightenment which does not come from mind means that the spacious dimension of the real condition is enlightenment which does not come from mind. The effect which does not come from a cause means that the effect of Pure Perfect Presence does not come from a cause. The secret upadesha instruction which does not come from authoritative scripture means that the way in which embodied practitioners with capacity understand and experience the real condition, Pure Perfect Presence, is through secret upadesha instruction which does not come from authoritative scripture. These three types of non-logical knowledge are said to be the correct understanding of the secret upadesha instructions.

**Through this teaching to you about this meaning** of effortless self-perfection, the essence of me, the Teacher, the All-Creator, you, Sattvavajra, **should definitively understand not to search for or try to achieve** some goal of enlightenment other than primordially abiding, beyond union and separation, in the enlightenment of the self-perfected two benefits, self-originated wisdom, natural Presence Itself. [1116]

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<sup>59</sup> Folio 29b in topic seven of the *sde dge* edition of the *chos thams cad rdzogs pa chen po byang chub kyi sems su 'dus pa'i mdo*.

## Transmit Self-Perfection

The second subdivision is the advice to transmit to others self-perfection beyond struggle and achievement.

(r) **"You should transmit to my retinues how you, Sattvavajra, understand."**

You, **Sattvavajra**, understand that *rigpa*, the essence of Pure Perfect Presence, is the primordial essence of enlightenment which permeates all phenomena of samsara and nirvana, with no dependence upon causes, effects, struggles and practices. In the same way that **you understand, you, Sattvavajra, should transmit to** those who are the **retinues of me**, the Teacher, the All-Creating King.

### Understanding through Transmission

The third subdivision is the communication that one should understand the All-Creator through transmission.

(r) **"Hey! When I transmit to you how I understand effortless self-perfection, you will understand all phenomena in the same way that I do. Then you will go beyond the sufferings of struggles and practices and be (indivisible from) the state of the All-Creating King."**

**Hey Mahasattva!** This wisdom of the space-like real condition, the essence of **me**, the All-Creator, is **not discovered** through acceptance, rejection, effort and struggle, but is primordially self-originated **self-perfection**, beyond production through causes and conditions. [1117] This principle of **how I**, the Teacher, the All-Creator, **understand** that primordial enlightenment is the essence of unfabricated equality, beyond dependence upon efforts and struggles, such as negation, affirmation, rejection, acceptance, and so forth, **is transmitted to you, Sattvavajra. When you understand** in the same way that I, the All-Creating King, the **father** and mother of the three kaya teachers, understand, then **you will understand** that there is



nothing other than the essence of this all-creating Pure Perfect Presence, and that **all phenomena** of samsara and nirvana, however they appear, are the essence of primordial enlightenment, primordially self-perfected beyond actions and efforts. To understand this means to understand that all phenomena are the primordially victorious essence of Samantabhadra. The *Namkha Rabjam* says:

Everything - different phenomena, mindful presence - is concrete wisdom, self-arising, self-liberated Samantabhadra, dharmakaya. [1118] Everything primordially abides as the self-perfected realm. Everything is primordial enlightenment in which not even one particle of a phenomenon can be found that is other than the state of Samantabhadra. This understanding transcends all bondage and liberation.

**When** you, Sattvavajra, understand that all phenomena are primordial effortless, self-perfected enlightenment, and **go beyond the sufferings of struggles and practices** into the realm of effortless total bliss, the state of you, Sattvavajra, **will be** indivisible from **the state of the All-Creating King**, the teacher.

### **Beyond Effort and Struggle**

The fourth subdivision is the advice to transmit effortlessness to those tired from training for an eon with effort and struggle.

**(r) "Specifically, you, noble Sattvavajra, should transmit to individuals who have been trying for an eon to purify the uncorrectable state this understanding beyond searching for and accomplishing (something other than natural Presence), so that they may relax on the level beyond effort and struggle." Thus he spoke.**

Understanding precisely the meaning of the self-originated wisdom of Presence Itself, beyond causes, conditions, efforts and practices, you will be indivisible from the state of the

All-Creator, the Teacher. **Specifically, you, noble Sattvavajra, who are the supreme leader from all retinues, [1119] should unmistakably transmit to individuals who are tired and worn out from trying for an eon to purify the uncorrectable self-perfected state, using hope, fear, effort and struggle. So that they may relax on the victorious level of all-creating dharmakaya, the knowledge of effortless total self-perfection, beyond the suffering of hope, fear, effort and struggle, you should transmit how you, Sattvavajra, understand that there is no goal of enlightenment to search for or achieve other than the self-originated wisdom of natural Presence Itself. Thus he spoke.**

The mistaken bases of these vehicles consider that brass is gold. Followers of deceptive paths consider that they are traveling east when they are actually going west. They claim to obtain oil from barren sand. As they give up these varieties of futile fatigue for themselves and others, they learn the base of non-meditation, beyond actions, efforts, causes and effects. [1120]

**(r) From the *All-Creating King, Pure Perfect Presence*, this concludes the sixty-eighth chapter, which explains the *Understanding of Self-Perfection beyond Effort*.**

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the sixty-eighth chapter, which explains the *Understanding of Self-Perfection beyond Effort*.**

## Conclusion - Everything Is Presence

The third subdivision (of the instructions on prajña which arises through reflection upon the teachings) is the conclusion (in chapter 69) that all phenomena encompassed by the universe of samsara and nirvana are unified in the all-creating effortless realm and are praised and proclaimed to be the great essence of the non-dual meaning.

### Chapter 69 - Praise

Chapter sixty-nine proclaims and praises non-dual meaning. It has two subdivisions:

- 1) the teaching (p179);
- 2) and the explanation (p179).

#### Teaching

The first subdivision is the teaching.

**(r) Then Sattvavajra proclaimed the following to the All-Creating King, Pure Perfect Presence.**

After (the All-Creating King) explained that the goal, total self-perfection, does not depend upon efforts, struggles, causes and effects, **then Sattvavajra**, the compiler of these teachings, the supreme leader from the ocean-like wisdom retinues which self-manifest from the *tsal* energies of self-originated wisdom, *rigpa*, the Mind of the All-Creating King, **proclaimed the following** words to praise the (All-Creating King) by applauding his qualifications. He proclaimed **to the All-Creating King**, dharmakaya, the primordial lord, Samantabhadra, the Teacher of all Victorious Ones of the three kayas, **Pure Perfect Presence**, the Source. [1121]

#### Explanation

The second subdivision is the explanation. It has two subdivisions:

- 1) praise by the retinue (p180);
- 2) and proclamation by the Teacher (p187).

### **Praise by the Retinue**

The first subdivision is praise by the retinue. It has eight subdivisions:

- 1) praise to the Creator of everything (p180);
- 2) praise to the principle which establishes all Perfections (p182);
- 3) praise to the lamp which manifests scriptures (p183);
- 4) praise to the father of all Victorious Ones (p184);
- 5) praise to the essence of the stainless space of the state of Mind (p185);
- 6) praise to the lotus-like delightful state of Body (p186);
- 7) praise to the formless essence of the state of Voice (p186);
- 8) and praise for the questions and answers understood by ourselves (p187).

### **Praise to the Creator**

The first subdivision is praise to the Creator of everything.

**(r) "Hey! You are the King who Creates All. All phenomena, however they appear, are created by You, the King who creates. Since totally everything is created by You, everything is primordially self-perfected, so there is no need to perform (some other actions) in You, the King who creates all. Buddhas of the three times are created by You. Sentient beings of the three realms are created by You. The six types of beings and five paths are created by You. The four types of birth and five families of beings are created by You."**

**Hey! You, the Teacher, the primordial Lord, Samantabhadra, Unchanging Light, are the King who Creates All phenomena of the universe of samsara and nirvana. All phenomena, however they appear in any way, are created by You, self-originated wisdom, the Source, the King who creates**

in the manner of effortless, unfabricated, self-arising total self-perfection. There does not exist even one phenomenon not created by You. Totally **all phenomena** which are included in samsara, nirvana and the path **are created by You**, the Teacher, the All-Creating King. [1122] **Since the nature of your state, the King who creates all phenomena** which can be known and experienced, is the self-originated, uncompounded and all-pervading essence beyond transformation and change, your state is totally self-originated and **primordially self-perfected**, so **there is no need** to perform in you any **actions** with effort and struggle, such as fabrication, transformation, acceptance, rejection, and so forth.

Specifically, what are the phenomena created by the all-creating state? **All buddhas of the three times** - past, present and future - **are created by You**. Also, **sentient beings of the three realms** - desire, form and formless - **are created by You**. [1123] **The six types of beings**, such as gods, and so forth, and the beings of **the five paths** - the path of dreams, the path of karmic tendencies, the path of karmic actions, the path of unpredictable samsaric illusions, and the path of unpredictable specifics of cause and effect - **are created by You**. An alternate classification of the journeys of the five paths is hell-beings traveling in the condition of aversion, pretas traveling in the condition of attachment, animals traveling in the condition of ignorance, asuras traveling in the condition of jealousy, and gods and humans traveling in the condition of pride. **The four types of birth**, such as miraculous birth, heat-moisture birth, and so forth,<sup>60</sup> and **the five families of beings** - in which the higher classes of asuras are included with gods and the lower classes of asuras are included with animals - **are created by You**. Thus you are the King who creates all phenomena of samsara and nirvana, the all-pervading space-base, *rigpa*, the essence of Pure Perfect Presence. [1124]

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<sup>60</sup> The four types of birth are womb, egg, heat-moisture and miracle.

## Praise to the Establisher of Perfections

The second subdivision is praise to the principle which establishes all Perfections.

**(r) "The three teachers are established by You. The three teachings are established by You. The three compilers are created by You. The (three) retinues and three times are created by You. The five self-originated (wisdoms) are manifested from You. The five ornamental causes are established by You. The Ten Natures are taught by You."**

In the same way, the three Perfections of the three kayas are created by You, the Teacher, the All-Creator. Specifically, **the teachers of the three kayas are manifested and established by You. The three teachings** taught by these three kaya teachers, in correspondence with the capacities of their respective disciples, **are established by You, the All-Creator. The three compilers,**<sup>61</sup> such as the Lord of Secrets, of the specific teachings of the three kayas **are established by You.** The three **retinues**, such as the ocean-like wisdom retinue of dharmakaya,<sup>62</sup> and so forth, and the **three times**, such as the unimaginable time of the clear light of dharmakaya, and so forth, **are established by You. The five self-originated** wisdoms,<sup>63</sup> such as the self-originated wisdom of aversion, which unceasingly arise as the non-conceptual *tsal* energies of primordially empty dharmadhatu, primordially appear and **are manifested from** the unceasing *tsal* energies of **You**, all-creating Pure Perfect Presence. [1125] **The five types of great elements, also named 'ornamental causes',** are the causes of all secondary evolution, and produce distinct separate manifestations of the real condition which unceasingly appear from the Pure Perfect Presence of the real condition and

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<sup>61</sup> The three traditional compilers of teachings are Vajrapani (the Lord of Secrets), Manjushri and Avalokiteshvara.

<sup>62</sup> Chapters 1 and 10 in volume one explain details about retinues and times.

<sup>63</sup> The five wisdoms are: dharmadhatu wisdom of the Buddha Family, mirror-like wisdom of the Vajra Family, equality wisdom of the Ratna Family, discriminating wisdom of the Padma Family, and accomplishing wisdom of the Karma Family.

never move away from the dimension of the one real condition. These causes **are established by You**, the Source, self-originated wisdom, all-creating Pure Perfect Presence. **The Ten Natures**, such as initiation, mandala, samayas, and so forth, **are taught by You**, the Teacher, the All-Creator. All these phenomena of the Perfections are understood by You, the Teacher, the All-Creating King, to be the unique magical web of *rolpa* energies of wisdom, which self-arises from the *tsal* energies of Pure Perfect Presence, *rigpa*, primordial Mind. [1126]

### **Praise to the Lamp of Scriptures**

The third subdivision is praise to the lamp which manifests scriptures.

(r) **"You, the All-Creating King, Pure Perfect Presence, are the essence of all scriptures. As the mirror of the teachings and the lamp which removes darkness, you remove the darkness (in the minds) of retinues."**

The unique state of **You**, the Teacher, the **All-Creating King**, the Source, the essence of **Pure Perfect Presence**, **are the essence** taught in **all scriptures** of the teachings. Because all nine gradual vehicles included in the teachings of the three kayas of the Victorious Ones are clearly taught in the great concise teaching (of this *Kunjed Gyalpo* text), you are the **mirror** in which all **teachings** appear. Because you directly teach the unobscured self-originated wisdom of the Source, you are the great illuminating **lamp which removes** all **darkness** from the ignorant minds of disciples. In the same way that the sun shines in all worlds, you **remove** all **darkness of** obstacles in the mind-streams of practitioners in the **retinues**. The victorious heir, Shantideva, praises Pure Perfect Presence by saying:

You are the moon of Presence which removes the emotional sufferings of beings. [1127] You are the great sun which brings to an end the blurred non-understanding of beings.

## Praise to Father of Victorious Ones

The fourth subdivision is praise to the father of all Victorious Ones.

(r) **"You are the ancestor of all Victorious Ones. You are the supreme method of self-originated (wisdom), the Father of all (Victorious Ones). You are the Source of prajña, the Mother of all (Victorious Ones)."**

Because **You**, the Teacher, the All-Creating King, are the father who produces all Victorious Ones of the three kayas, **You are the ancestor of all Victorious Ones** of the three times, who have developed and matured through these teachers of the three kayas. Because You, the unceasing manifestation aspect of the **supreme method of self-originated** wisdom beyond causes and conditions, are the **Father** who produces **all** Victorious Ones encompassed by the three kayas, you are named the 'All-Creating King'. Venerable Chandrakirti (dpal ldan zla ba) says:

While sravakas produce powerful sages of medium enlightenment and buddhas are born from bodhisattvas, [1128] Pure Perfect Presence and mind inseparable from compassion are the cause of victorious heirs.

Similarly, because You, the spacious **birthplace** from which all appearances manifest, the great unborn, empty **prajña**, Samantabhadri, are the **Mother of all** Victorious Ones of the three times, you are praised as the Teacher, the All-Creating King, the Source, self-originated wisdom. The *Drachan Zingyi Yumla Töpa* says:

Prajña paramita, beyond speech, thought and communication, has the nature of unborn, unceasing space. I bow to individual natural *rigpa*, the dimension of wisdom, the Mother of Victorious Ones of the three times.



## Praise to Space-Mind

The fifth subdivision is praise to the essence of the stainless space of the state of Mind.

**(r) "(You) are beyond concepts, beyond calm, beyond voice, beyond essence, pure like space, and beyond frames of reference. The dimension to be understood by all is dharmadhatu, beyond affirmation and negation. Dharmadhatu is the chakra endowed with the essence, beyond beginning, end and middle."**

Self-originated uncompounded wisdom, total bliss, the unconditioned Mind of you, the Teacher, the All-Creating King, the birthplace of all Victorious Ones of the three times [1129], when evaluated in terms of unborn pure, total primordial emptiness, is **beyond concepts**, such as existence, non-existence, eternalism, nihilism, and so forth, and is **beyond the pacification** of concepts with dualistic qualities. It is not that dualistic concepts first exist and then are newly pacified. The natural real condition has never tasted concepts, so not even the name 'pacification' exists. Lord Nagarjuna says:

So-called 'real emptiness' is inexpressible. 'Non-emptiness' cannot be performed. Duality and non-duality cannot be performed. These words are used to assign names. How could there exist pacification of the four (extremes)<sup>64</sup> - eternal, not eternal, and so forth? [1130]

Thus (wisdom) **transcends** the dimension in which **voice** says, 'It is this'. Even though one says, 'the **essence**' of all phenomena, **nothing** at all really exists. **Like pure space**, (wisdom) **transcends all frames of reference**. Because of the unceasing self-perfection (of energy manifestations, wisdom) is also not like the nothingness of nihilism. (Wisdom) **transcends all affirmation and negation**, such as permanent, temporary,

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<sup>64</sup> The four extremes are eternalism, nihilism, both eternalism and nihilism, and neither eternalism nor nihilism.

arising, ceasing, and so forth, **about** the Source, self-originated wisdom, **the dimension to be understood by all**. Non-conceptual **dharmadhatu**, the continuous **chakra beyond** all characteristics, such as **beginning, end, middle**, and so forth, is the birthplace of all phenomena of samsara and nirvana, however they appear. Dharmadhatu **is endowed with the essence** of wisdom, and, beyond all objects, characteristics and concepts, does not fall into any opposites, such as existence and non-existence. [1131]

### **Praise to the Lotus-Body**

The sixth subdivision is praise to the lotus-like delightful state of Body.

**(r) "Your heroic, enchanting Body is like the essence of a jeweled lotus."**

Similarly, You, the Teacher, the All-Creating King, are the mandala of Body. What example can be given? You are the elegant and beautiful cause, similar to the supreme **essence of a lotus** made from various **jewels**. When your majesty, dignity, elegance and beauty are seen in the center of the wisdom-ocean of retinues, you are perceived and praised as the harmonious, **heroic, enchanting Body**.

### **Praise to Formless Voice**

The seventh subdivision is praise to the formless essence of the state of Voice.

**(r) "As the essence and ornament of these vehicles, your Body, Voice and Mind do not have (fixed) characteristics."**

Furthermore, there is the Voice of You, the Teacher, the All-Creating King. Your ultimate, unborn voice manifests unlimited doors to the teaching of ati dzogchen. You unmistakably teach the knowledge of primordial enlightenment, total effortless self-perfection, non-dual self-originated wisdom.

You clearly reveal the communicable **essence of all vehicles**. [1132] Thus you are the ornament which clarifies the ultimate knowledge **of these** vehicles. You, dharmakaya, the All-Creating King, possessor of these supreme qualifications, transcend all conceptual frames of reference, so that your Body, Voice and Mind **do not have** any fixed **characteristics**. Thus you are venerated and praised for your all-illuminating, unceasing, self-originated, inexhaustible qualifications.

### **Praise to Understanding**

The eighth subdivision is praise for the questions and answers understood by ourselves.

(r) **"Understanding the meaning which is difficult to understand, I bow to You, the ancestor of all Victorious Ones, the All-Creating King."** Thus he proclaimed and offered praise.

You, the Teacher, revealed and taught this topic which is very **difficult to understand**, that all phenomena of samsara and nirvana, however they appear, are already primordially enlightened as the essence of the one Pure Perfect Presence, the Source, beyond good and evil and beyond differentiation or exclusion. Because I, Sattvavajra, directly **understand** the precise meaning that there is no need now for any more effort or struggle, such as renunciation, interruption, purification, and so forth, [1133] I bow to you, the Teacher of this profound natural state, the great ancestor of all Victorious Ones, dharmakaya, the All-Creating King. **Thus** Sattvavajra **proclaimed** the qualifications (of the All-Creating King) **and offered praise**.

### **Proclamation by the Teacher**

The second subdivision is the proclamation by the teacher. It has two subdivisions:

- 1) the brief statement about who proclaims to whom (p188);
- 2) and the extensive explanation of the proclamation (p188).

## Brief Statement

The first subdivision is the brief statement about who proclaims to whom.

**(r) Then the All-Creating King, Pure Perfect Presence, proclaimed the following to Sattvavajra.**

After the retinue praised the Teacher by proclaiming his qualifications, **then the All-Creating King, Pure Perfect Presence**, praised and **proclaimed to Sattvavajra**, the victorious heir, **the following** announcement about Sattvavajra's qualifications.

## Extensive Proclamation

The second subdivision is the extensive explanation of the proclamation. It has three subdivisions:

- 1) the proclamation of the qualifications of the disciple (p188);
- 2) entrusting the teaching to establish the victorious successor (p189); [1134]
- 3) and the advice to transmit to fortunate disciples in the future (p190).

## Qualifications of the Disciple

The first subdivision is the proclamation of the qualifications of the disciple.

**(r) "Wonderful! You, (Maha)sattva, Vajra Body, have mastered the secret treasure of the Body, Voice and Mind of all Victorious Ones and have the unsurpassable voice of the lion. Your Mind understands the supreme secret and your Voice proclaims the ocean of secrets. With your Body of self-perfected qualifications, you are (my) son, (the lord) of the Victorious Ones."**

(The King) begins with the exclamation 'Wonderful' because he is very pleased with the qualifications of his disciple.

You, the victorious heir, Mahasattva, whose **vajra body** is not disturbed by conceptual characteristics, **have mastered the unimaginably secret treasure of the Body, Voice and Mind of all Victorious Ones** of the ten directions and four times. **And**, from among all who teach to others, you have **the unsurpassable voice of the lion** to teach the meaning of total ati primordial liberation, beyond negation, affirmation, rejection and acceptance. Because you, Mahasattva, understand the precise meaning of the marvelous knowledge of atiyoga beyond actions and efforts, you have the **Mind which** unmistakably and precisely **understands** the unsurpassable **secret** of all buddhas, the state of the **supreme** principle of all samsara and nirvana. [1135] You have the roaring **Voice** of fearless speech to **proclaim** to disciples what is like an **ocean** of tantric teachings, explaining the highest **secret** meanings. Possessing the naturally **self-perfected Body**, with infinite **qualifications** of major and minor marks, **you are** the noble and principal heir, my **son**, the lord of all-creating **Victorious Ones**. (In this way the King) proclaimed the qualifications of Sattvavajra.

### Entrusting the Teaching

The second subdivision is entrusting the teaching to establish the victorious successor.

(r) **"Just like me, the All-Creating King, you should be the ancestor of all Victorious Ones. You should remove the darkness of all levels and realms. You should be the highest of practitioners."**

Because of the qualifications explained previously, **you**, Mahasattva, **should be the ancestor of all Victorious Ones** of the three times, **just like me, the All-Creating King**, the Teacher. **You should** be the lamp which **removes the darkness of the two obscurations** from bodhisattvas of the ten **levels and beings** of the three **realms**. [1136] **You should be the highest** and most excellent **of practitioners** who cultivate the path. With these words (the King) enthroned (Sattvavajra) as the successor of the All-Creator, the Instructor, the Teacher.

## Advice to Transmit the Teaching

The third subdivision is the advice to transmit to fortunate disciples in the future.

**(r) "You, the King of all secrets, should transmit this secret subsequent teaching to practitioners." Thus he spoke.**

Enthroned as the successor of the Teacher, the All-Creating King, you, the victorious heir, Mahasattva, are unsurpassable as the **king** who teaches effortless self-originated knowledge within **all secret**, unsurpassable vehicles. **You should** unmistakably and precisely **transmit to** future **practitioners this** sacred, **secret** meaning in the previously explained root and **subsequent** tantras of the **teachings** of dharmakaya, the All-Creating King. **Thus he spoke.**

This concludes the instructions on prajña (through reflection), whose key points are revealed to those with medium capacity who reflect upon (the meaning of) this subsequent tantra.<sup>65</sup>

**(r) From the *All-Creating King, Pure Perfect Presence*, this concludes the sixty-ninth chapter, which *Proclaims and Praises Understanding*.**

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the sixty-ninth chapter, which *Proclaims and Praises Understanding*.**  
[1137]

**(r) This completes the twelve chapters of the concise teaching named *The Subsequent Tantra*.**

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<sup>65</sup> Chapters 58-69, presenting detailed teachings on prajña through reflection, are referred to as the 'subsequent tantra'. These teachings are subsequent to chapters 1-57, which present prajña through study.

## Texts Quoted by Commentator

Romanized Tibetan or Sanskrit

versus

Tibetan Wylie Transliteration

(with chapter numbers of quotations in Volume Five translation)

*Bangdzö Trul De*: bang mdzod 'phrul lde, chapter 61, 61

Chandrakirti, chapter 69

*Changchub kyi Sem Kundü*: byang chub kyi sems kun 'dus, chapter 61

*Changchub kyi Sem Rinpoche Khorloi Gyü*: byang chub kyi sems rin po che 'khor lo'i rgyud, chapter 59

*Chöying Rinpochei Dzö*: chos dbyings rin po che'i mdzod, chapter 62

*Dal gyi Long*: dal gyi klong, chapter 62

*Dochu*: mdo bcu, chapter 68

*Doha*: do ha, chapter 59

*Dönsal*: don gsal (spros bral don gsal chen po'i rgyud), chapters 64, 64, 65, 68

*Drachan Zingyi Yumla Töpa*: sgra gcan 'dzin gyis yum la bstod pa, chapter 69

*Dzödrel Padma Karpo*: mdzod 'grel pad ma dkar po, chapter 59

Garab Dorje, chapter 62, 62

Great Regent, chapters 59, 60, 64

*Gyutrul*: (gsang ba) sgyu 'phrul (drwa ba), chapters 60, 66, 67

*Kuntuzangpoi Chewa Rangla Nepai Gyü*: kun tu bzang po'i che ba rang la gnas pa'i rgyud, chapter 66

*Kyilkhor gyi Long*: dkyil 'khor gyi klong, chapter 62

*Lado*: la zlo (gsang ba'i 'khor lo), chapters 60, 60, 60, 64

*Longchen Rabjam Tantra*: klong chen rab 'byams rgyal po'i rgyud, chapters 58, 59, 59, 59, 60, 60, 60, 61, 62, 62, 63, 65

Nagarjuna, chapters 59, 59, 69

*Namkha Drime*: nam mkha' dri med, chapter 67

*Namkha Rabjam*: nam mkha' rab 'byams, chapter 68

*Namkhai Tha Dang Nyampai Gyü*: nam mkha'i mtha' dang mnyam pa'i rgyud, chapters 60, 62, 63, 64, 64, 65, 66

*Nelug Rinpochei Dzö*: gnas lugs rin po che'i mdzod, chapter 58

*Ngama*: snga ma, chapter 63

*Ngedön Düpa*: nges don 'dus pa, chapters 65, 67, 67, 68, 68

*Ngön Tog Gyer*: mngon rtog rgyan, chapter 67

Omniscient Guru, probably Longchenpa, chapters 59, 67

*Rinpoche Khorlo Gyü*: rin po che 'khor lo'i rgyud, chapters, 58, 60, 61

*Rinpochei Gyer*: rin po che'i rgyan, chapters 62, 65

Rongzompa, chapters 59, 59, 65, 67

Saraha, chapter 59

*Senge Tsaldzog Chenpoi Gyü*: seng ge rtsal rdzogs chen po'i rgyud, chapter 58

Shantideva, chapter 69

*Thegchen Tsuljug*: Theg (pa) chen (po'i) tshul (la) 'jug (pa), chapter 64

*Thegpai Chipü Chenpo Longchen Rabjam Gyalpoi Gyü*: theg pa'i spyi phud chen po klong chen rab 'byams rgyal po'i rgyud, chapter 63

*Thigle Kunsal*: thig le kun gsal, chapter 59

*Tingdzog*: gting rdzogs (kyi rgyud), chapters 60, 62

unknown *Longchen Rabjam* text, chapter 68

unknown *Longchen* text, chapters 61, 62

unknown text, chapters 59, 68

*Yönten Rinpochei Dzö*: yon tan rin po che'i mdzod, chapter 59



# **Glossary of Sanskrit Words**

## **Volume Five**

Some Tibetan words of the root text and commentary were translated here into Sanskrit words. The translation of the commentary into English contains 1022 total occurrences of 66 unique Sanskrit words. Kaya occurs 135 times, 99% in the form of dharmakaya, sambhogakaya, nirmanakaya, kaya and kayas.

Other Sanskrit words include: 143 mandala, 132 samaya, 85 sattvavajra, 77 samsara, 62 nirvana, 37 buddhas, 32 atiyoga, 30 mahasattva, 21 samantabhadra, 21 tantra, 19 dharmadhatu, 18 prajña, 11 kriyatantra, 10 anuyoga, 10 mantra, 10 upayatantra, 10 yogatantra, 9 chakra, 9 mahayoga, 8 mudras, 8 sravakayana, 7 bodhisattvas, 7 pratyekabuddhayana, 7 upadesha, 7 vajra, 7 vajrapani, 6 bodhisattvayana, 6 karma, and 6 vajrasattva.

Other Sanskrit words include: akanishtha, asuras, avalokiteshvara, dharma, ghanavyuha, guhyamantra, guru, lokas, manjushri, nagas, paramita, prana, pratimoksha, pretas, samantabhadri siddhas, siddhi, sugatas, sutra, uttaratantra, vajradhara, vajrayana, vinaya, yoga.

## Romanized Pronunciation versus Wylie Tibetan

### Volume Five (other than book titles)

*dang* gdangs  
dzogchen rdzogs chen  
Garab Dorje dga' rab rdo rje  
Kathogpa ka thog pa  
Khenpo Zhenphen Öser mkhan po gzhan phan 'od zer  
*Kunjed Gyalpo* kun byed rgyal po  
Longchenpa klong chen pa  
*longde* klong sde  
*lung* lung  
*rigdzin* rig 'dzin  
*rigpa* rig pa  
*rolpa* rol pa  
semde sems sde  
*thigle* thig le  
Thubten Pema Rabgye thub bstan pad ma rab rgyas  
*thugje* thugs rje  
*tsal* rtsal

## Frequencies of Selected English Words

### Volume Five

'Pure Perfect Presence' occurs 259 times, and is defined in Volume One on pages 84-85 and pages 103-104 and in Volume Two on pages 45-46 and page 161.

Pure Perfect Presence or *rigpa* (91) is the root (31), source (109), king (249) and creator who creates (483) and governs (2) all (439) phenomena (222) of the universe (41) of unceasing (25) uncompounded (16) self-originated (144) wisdom (285).

Through sound (9), light (33) and rays (6) of the elements (6) of space (93), air (2), fire (4), water (3) and earth (3), Pure Perfect Presence manifests (122) its empty (43) essence (387) as the unique (25) *thigle* (14) of total (105) victorious (72) self-perfected (115) primordial (204) enlightenment (69).

The energy (72) of Pure Perfect Presence abides (71) as the nature (184) of dimensions (69), emanations (6), objects (54), experiences (19), displays (6), forms (27), qualities (66), ornaments (8), varieties (20) and worlds (16).

Pure Perfect Presence transcends (155) causes (71), effects (35), acceptance (89), rejection (89), achievement (19), attainment (34), actions (170), affirmation (15), negation (32), accumulations (30), accomplishments (54), antidotes (12), appearances (89), change (14), transformation (17), analyses (2), applications (63), empowerment (8), entry (20), practices (107), conclusions (21), explanations (297), distinctions (32), deities (23), good (26), evil (24), renunciation (14), examples (12), reasons (7), visualization (5), classifications (6), considerations (16), purification (103), realms (62) and words (26).

Pure Perfect Presence manifests its nature as the Five Perfections (12). Teachers (282) teach (79) Teachings (208) whose characteristics (97) correspond (12) to the intellect (7) and desires (14) of assembled (6) Retinues (83) in specific (61) Times (72) and Places (20).

Realization (22) of the unborn (246) ultimate (6) truth (14) of the indivisible (24) non-dual (42) real condition (106) beyond (469) concepts (126) and references (10) arises (59) through relaxation (21) in secret (28) transmission (72).

Sentient beings (16) who follow (82) and depend upon (56) the Ten Tantric Natures (15), like views (98), meditations (12), initiations (121), mandalas (143), samayas (132), behavior (99), traveling (145) paths (226), training (53) on levels (151), sacred activities (66), limited wisdom (38), fruit (17), subtle teachings (4) and connections (7), deviate (10) from the understanding (663) of the pervasive (37) equality (29) of unfabricated (48) completeness (61) and develop (67) obstacles (8) for dzogchen (47) knowledge (38).

Practitioners (74) who produce (22) efforts (188) by struggling (100) with different (40) methods (26) of vehicles (90) to cultivate (23) the supreme (40) meaning (131) of the state (224) of liberation (38) establish (27) the basis (42) of dualism (71).

Various numbers occur 866 times. The verb 'to be' occurs 1690 times in various forms. Negatives like not, non, cannot, and so forth, occur 824 times. Conjunctions and auxiliary verbs occur 3476 times. Articles, prepositions and pronouns occur 12670 times.

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*Ornament of the State of Samantabhadra: Commentary on the All-Creating King of the Pure Perfect Presence of the Total Perfection of All Phenomena* (chos thams cad rdzogs pa chen po byang chub kyi sems kun byed rgyal po'i 'grel pa kun bzang dgongs rgyan zhes bya ba bzhugs so). The commentary appears in volumes 4010, 4011 and 4012 of section W25983, available as Adobe-readable PDF files from the Tibetan Buddhist Resource Center (TBRC), founded by Gene Smith. <http://www.tbrc.org/>.

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*Wellsprings of the Great Perfection - Lives and Insights of the Early Masters*, compiler and translator Erik Pema Kunsang. Rangjung Yeshe Publications, Kathmandu, Nepal, 2006. 446pp. [www.rangjung.com](http://www.rangjung.com). ISBN 978-962-7341-57-4. This book includes a translation of chapter one of the *Kunjed Gyalpo* on pp47-49.

*Chöying Dzöd* (chos dbyings mdzod) is one of Longchenpa's Seven Treasures, quoted by our Commentator. This text and its auto-commentary have been translated into English by Richard Barron as *The Precious Treasury of the Basic Space of Phenomena*. Written by Longchen Rabjam; translated under the direction of His Eminence Chagdud Tulku Rinpoche by Richard Barron. Padma Publishing, Junction City, CA, 2001, 141pp. ISBN 1-881847-32-2.

*Nelug Rinpochei Dzö* (gnas lugs rin po che'i mdzod) is one of Longchenpa's Seven Treasures, quoted by our Commentator. This text and its auto-commentary have been translated into English by Richard Barron as *The Precious Treasury of the Way of Abiding, and The Exposition of the Quintessential Meaning of the Three Categories - A Commentary on the Precious Treasury of the Way of Abiding*. Written in Tibetan by Longchen Rabjam. Translated into English under the direction of His Eminence Chagdud Tulku Rinpoche by Richard Barron. Padma Publishing, Junction City, CA, 1998. 292pp. ISBN 1-881847-09-8.

*Chö Chenpo Medu Jungwa* (chos chen po rmad du byung ba, also known as *byang chub kyi sems rmad du byung ba*) is quoted by our commentator. An English translation will be published by the Ka-Ter Translation Project in 2013. <http://www.ssi-austria.at/ssi-engl/ka-ter>.

The *Dochu* (chos thams cad rdzogs pa chen po byang chub kyi sems su 'dus pa'i mdo) is an important dzogchen text written by Vairocana. It mainly explains many details about the 55 principal teachings of Garab Dorje, which are the contents of chapter 30 of the *Kunjed Gyalpo*.

The *rgyud 'bum of Vairocana*, 8 volumes, publisher: S W Tashigangpa, Leh 1971. TBRC collection W21519, volumes 577-584. *bcom ldan 'das lung thams kyi rang bzhin*, V2 205-239. *lta ba spyod pa'i 'khor lo* V5, 61-153. *lcags 'grel*, V5, 397-453.

